

# WESTERN RECORDER

Faith, Hope and Love, these three.

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## Points of a Good Pastor.

BY REV. THEODORE L. CUYLER, D.D.

Probably I can indicate these points more clearly if I put them in the form of a short epistle to a young minister; and some older ministers may profit by these plain, practical suggestions.

I assume that you realize intensely that the work you have undertaken is immeasurably the highest calling this side of heaven. your business is not to earn a living or gratify an intellectual taste, or simply to study God's Word and prepare the best sermons you can produce. Your object is to awaken the careless, to instruct the ignorant, to comfort the afflicted, to edify believers, to make bad people good, and good people better.

1. To be such a pastor and such a soul-winner, the first point is to have in the core of your heart a supreme love for your Master, a love for your work, and a love for the souls committed to you. The moment that your love labor sinks into an irksome drudgery, you are shorn of your locks, and had better resign.

Thorough pastoral occupation is no pastime for tea table gossiping or game-playing with the young folks. It will consume several hours each day; it will tax your patience, and will often put a severe strain on your nerves. Henry Ward Beecher once said to me, "I envy you your love for pastoral duties. It costs me more consumption of nerve force to spend an hour with a family in trouble than to prepare a whole sermon." It is our business to bear our people's burdens. Paul must have been a great pastor as well as a great preacher, or else he would never have dared to write to his Thessalonian converts: "We were gentle in the midst of you as when a nurse cherisheth her own children; even so, being affectionately desirous of you, we were well pleased to impart unto you, not the Gospel of God only, but also our own souls, because you were become very dear to us." The love that beareth all things is the first essential of a good pastor.

2. You have got to study your people just as carefully and intently as you study any book in your library—not excepting God's own Book. Wordsworth's intimate intercourse with his mountains made him the sovereign poet of nature. Lifeless books are dry provender after all; your heart will need to be vitalized by constant contact with living persons. Books teach certain truths in the abstract; your people and neighbors can teach you many more truths in the concrete. Some of the best sermons you preach will be those which your congregation will help you to prepare. As the prime object of your preaching will be its influence on the souls of your auditors, your chief opportunity to discover what influence it is exerting will be when visiting them at home.

3. In all your intercourse with your flock and with those outside of your flock, be a thorough democrat. The Lord's ambassador must never be a "respector of persons." More than one minister has sadly damaged, and even destroyed, his usefulness, by toadying to the rich and the aristocratic, or by allowing himself to be regarded as the property of one or more of the influential men in the congregation. Be no man's man. Whomsoever you neglect, be sure never to neglect the poor, the unfortunate, and those who have few friends. Do not fail to remember where poor old Father A. lives, or

blind Mother B., or forlorn Widow C., or bedridden Brother D: You will find the footprints of your Master on the doorsteps of such humble abodes.

4. *Tact* is a very important point in the making of a successful pastor. For want of it, some brilliant talents have come to naught. Next to the gift of grace, my brother, seek the gift of "gumption." You will have to deal with some very disagreeable people; to them be all the more agreeable. You will encounter some crotchety parishioners; study their crotchets, and do not be balked by them. In my first charge, the most troublesome character was a venerable and godly-minded, but most obstinate and quick-tempered, church elder. After he had aroused the whole congregation by a peculiarly irritating performance, I called on him; and when he looked for a lashing, I surprised him with such a sweet love-talk that the old man melted like wax in the flame, and he never gave me the slightest trouble afterwards.

5. If courtesy and tact are important points with a pastor, you will often find that courage is quite as important. It is a woeful mistake to suppose that a minister wins popular favor by concealing truth, by compromises with error, trimming his sails to every breeze. Your people will admire courage. Let them see that God is the only being of whom you are afraid. Deal faithfully with all sinners, and do it with love. If you have grappled your flock to you, they will stand any amount of plain, pungent truth without flinching. Conscience will often require you to be unsparing in exposing sin and rebuking wrong; you must not flinch.

6. These are some of the strong points of every pastor who makes himself approved a good workman and a successful soul-winner. Do not minimize this last word—it touches the core. You are set to be a watchman for souls. No erudition, no pulpit brilliancy, can compensate for lack of conversions and a low state of spiritual health in a church. Watch for the Holy Spirit; work with the Holy Spirit. Keep your door always open for inquirers, and be glad to be interrupted by any one who is seeking light, or comfort, or personal salvation. When you detect symptoms of the Spirit's presence, then call your officers together for special prayer and special work. Never defend your Bible; preach it boldly in love, the whole of it; God's Word is its own vindication. The strongest of all strong points is to have Jesus Christ in your own soul, and Jesus Christ with you in your pulpit, and Jesus Christ beside you at every step of your untiring round of labor among the souls entrusted to your charge.

Brooklyn, N. Y.

Human happiness and misery, we find, are largely an affair of what people are saying to each other. When we remember we can make hell or heaven by our words, it is amazing we are not more careful of them. Indeed, the taming of the tongue has hardly yet begun. St. James went further (there had evidently been a hot time of it in Jerusalem circles just then) and declared: "The tongue can no man tame." There was, in his view, and we believe he was right, nothing for it but God. The work, we say, has yet almost to begin. We are in an age of torpedoes and of eleven-inch guns, but the tongue still bears the palm for sheer destructiveness.—Jonathan Brierley.

## Much Fruit.

"My gracious Lord, I own thy right  
To every service I can pay."

This is a worthy sentiment, but how small the service we have rendered! It is not only small compared with the service our Lord has bestowed on us, but very small in comparison with the service we ought to have rendered. Wherever we look we may see an open door into a large field. Look at home. Some men and some women think the home affords a contracted sphere of usefulness. But there is no limit to the opportunity of the home.

There is a great painting in the Louvre of St. Augustine and his mother. It was painted by a great artist and it tells a wonderful story. The picture represents Augustine as a young man, perhaps twenty-five years of age, looking forward and upward with a gaze of strange intelligence and aspiration, while his mother sits by his side looking in the same direction with a countenance so pure, so beautiful, so spiritual that it might well be taken for the face of an angel. It is the story of a wayward youth won to the paths of virtue by the prayers, the precepts, the counsels, and the holy life of a mother who will always be reckoned among the foremost of the saints of God. What a service she rendered to her son, to the church, to her own generation, and all succeeding generations when she led her son into the light! She stands by the side of the mother of Chrysostom, the mother of Wesley, and hundreds of others who are known to the world chiefly by the service they have rendered to humanity through their sons. The service one renders to the world when one leads his or her own children into the right way is beyond our power to comprehend.

Not only in the home but wherever we touch the rushing stream of living humanity we may find opportunity to do good. In the field, in the office, in the school, in the social circle speak like a Christian, feel like a Christian, think as a Christian, and be a Christian, and eternity alone will declare the results. It does not require a great man in a worldly sense to do great things. Simon Peter was a common man, but the world will never cease to feel the good effects of his words and deeds. Most of the great preachers of the Gospel were common men before they were called to become fishers of men.

The times demand men and women who will do large things for God. The little things are not to be undervalued. A cup of cold water is a little thing, but the Lord condescends to take note of it. The two mites which the poor widow cast into the treasury of the Lord constituted a small sum, but they have brought forth much fruit. A grain of corn is a little thing, but in the course of years it will multiply until the fruit thereof shall shake like Lebanon.—New York Christian Advocate.

There is no one kind of suffering of such constancy and commonness and abundance as reproaches are. When other persecutions cease, these continue, when all other fires of martyrdom are put out, these burn still. And this is done with such ease by every one, that these arrows fly thick; every one that hath a tongue can shoot them, even base "objects," and "the drunkards make songs" as Jeremiah complains.—Robert Leighton.

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In a speech to his brother Congregationalists in England, Principal Forsyth said they needed a positive Gospel. "If they had not a positive Gospel, what had they? The religion of the hour was evolutionary and impressionist, and it must be corrected into the positive. A positive Gospel is needed to correct a vague undenominationalism, to protect them from culture that was only culture, and from the dropping of Christianity to philanthropy."

Dr. S. C. SWALLOW, a Methodist who publishes a paper called the *Church Forum*, undertook to find out the condition of the leading denominations on spirit observance. No doubt to his grief he found all the other denominations doing better than his own. He says his church—Northern Methodist—is declining in spirituality, and especially in Sabbath observance. The older conferences also are declining in numerical strength and the newer are not increasing rapidly.

SPURGEON had scant liking for what was called the "higher life" in his day, but is now called the "Spirit-filled" life. He said: "I cannot make out what has happened to some of my brethren, who fancy themselves so wonderfully good. I wish the Lord would strip them of their self-righteousness and let them see themselves as they really are in his sight. Their fine notions concerning the higher life would soon vanish then. . . . I have not the slightest desire to suppose that I have advanced in the spiritual life many stages beyond my brethren."

In regard to so many special collections the *Irish Presbyterian* says that religion is made too much of a matter of giving to them. There is too much talk these days of giving as the chief thing. Though a man gives all his goods and his body to be burned it is nothing unless he loves God supremely.

On this subject of giving these words we find in a contemporary are worthy consideration: "I believe in giving, but there is a possibility of hardening the heart by constant hammering, and I positively believe that the rapid succession of our spiritual collections has the effect of diminishing hearty interest."

HENRY WARD BEECHER was far from being a Calvinist himself, but he was forced to bear this tribute to the grand system of the doctrines of grace: "Many systems have made men soft and dirty, but Calvinism makes them like white marble, enduring forever."

The most important world to master is the world within each man.—Raymond.

## QUESTIONS ANSWERED.

By Senex.

The brother who sent this question wished an answer in the next issue of the Recorder. That I can never do. Within two weeks is the very least time in which I can reply. "Did Christ's body undergo any change from the time it hung on the cross and until he ascended to his Father? Or, in other words, did his body change in the resurrection as we do (sin excepted) or we will do?" The general impression among theologians is that during the forty days the Lord's body was in a state of transition; that it had changed somewhat, but was not entirely changed into the spiritual body until his ascension. The reasons for thinking this is that on two occasions at least his disciples did not recognize him. But it is not strange that Mary did not in the dimness of the morning twilight and weeping as she was. Very likely she did not look up into the face of the supposed gardener as she asked her question.

Of the two disciples on the way to Emmaus it is said, "But their eyes were holden that they should not know him." Another reason is that his body passed through closed doors. But he may have had the power to do this at all times. However, that is a reason for thinking the body was in a transition state of more force than the fact that the disciples did not recognize him.

Our Lord took especial pains to show his disciples that his body was the same which went into the tomb. The spiritual body could most likely pass through closed doors without a miracle. But he declared to them he was still flesh and blood; proved it by having them feel him, and by eating in their presence. Certainly he did not have the spiritual body which his saints shall have hereafter. Whether his body was in a transition state, as the commentators think, is to me most doubtful.

Paul says in Corinthians: "Behold I show you a mystery." That is, something which could only be known by a direct revelation. "We shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye." The dead are raised first—those who are alive shall not "prevent"—that is, go before those who are dead. There will be no advantage in being alive on the last day. And after the dead are risen, the bodies of the living saints shall be changed in a moment. It has always seemed to me most probable that our Lord's body was changed as he was ascending to Heaven, suddenly, "in the twinkling of an eye," as his saints shall be changed. I see no reason for the hypothesis of a transition state in which his body was gradually changed. It may have been in a transition state. I do not know. But I do know that at the time he ate with his disciples it was still flesh and blood, for He said so.

A sister asks a question I have answered once before, I know, and I think twice. But that was probably before she began taking the Recorder, or she failed to receive that number of the paper. So I answer again, briefly, not going into the historical use of the word as I did before. She wishes to know if Baptists are Protestants? Speaking accurately, they are not, for they were never a part of Rome and took no part in the council in which the famous protest was made from which the name Protestant arose. But for all practical every-day use of the word Protestant, as is generally understood, the Baptists are Protestants. Christendom is roughly divided into three divisions, the two Catholic churches, the Greek and the Roman, and those who oppose Catholicism. The later are called Protestant, and in this usual meaning of the word Baptists are Protestants.

Please explain for the benefit of our Sunday School why it is said in the lesson for May 28 that it is A. D. 30, and in the margin column of the Bible that it is A. D. 33." As the brother knows, the margin column of the Bible was not written by the Scriptural writers and is not at all inspired. It gives the opinion of scholars at the time of the printing of that edition.

It was discovered many years ago, how many I do not know, that the date of the birth of our Lord was wrong. He was born from one to four years before the date assigned, some say as many as five or six years before. I have not the data before me which showed the date was wrong, and my memory cannot be trusted to give it accurately. Suffice it to say, the proof was considered conclusive. The general impression among scholars is that the date is wrong three years. Hence the 30 in the Sunday School lesson. I think the Holy Spirit purposely concealed the dates in the life of our Lord, because He wished His Sabbaths observed and no other days or seasons. We do not know the year in which the Lord was born, nor the month. We only know he was born in the reign of Augustus, and some time between the months of April and October, because the shepherds were out with their sheep.

We cannot be positive as to what day he was crucified or what day he arose from the dead. There is a seeming discrepancy between the evangelists. We know there is none; that if we knew all the facts the seeming contradiction would be easy of explanation. He may have been crucified on Wednesday. According to Matthew, taking his words literally, he arose late on Saturday (the Jewish Sabbath) as it drew on to the first day of the week which began at sundown.

By leaving dates thus uncertain the Holy Spirit left men who wish to keep set days and seasons, Christmas, Easter, Whitsuntide, &c., utterly without excuse.

### The Moral Dignity of Baptism.

BY REV. J. M. FROST, D.D.

During the days of my pastoral work, the ordinance of baptism held a great place in my mind and heart, and still holds it. It was the subject of much earnest study and of frequent presentation from the pulpit, making an effort all the while to remove the ordinance from the controversial atmosphere and give it an exalted position in the thinking of the people.

The phrase which heads this article, The Moral Dignity of Baptism, expresses my own conception of the ordinance and has been made the subject of a sermon preached in several places, as opportunity offered.

Brethren have been kind enough to request, and even urge, that it be printed and put in permanent form. Their request has been in keeping with my own wishes, but the sermon had not been written out, indeed, had not been put on paper at all, not even in the briefest notes. And the secretaryship affords little opportunity for doing this kind of work. At least I have found it so.

However, in a season of uncertain illness, I found myself much disturbed because the sermon had never been committed to paper and that it could not be left in case of my going away. There was a conviction with me that the sermon was a message to our own people, concerning and in behalf of this noble theme. So, in the campaign of the State Conventions last fall, I set myself to write it out—writing sometimes on the train, sometimes while at hotels, sometimes while waiting at the depot, until finally the task was completed. I found it too long, however, for a paper article, too long also for an effective tract, and this led into a quiet sort of ambition to make a book, rather a booklet. What will become of this ambition, I have no idea at present. But surely the theme is of immense importance and altogether worthy of the best workmanship any one can give it.

I would call the book The Moral Dignity of Baptism, as a banner lifting aloft

this commanding subject, and make the sermon the first chapter. The whole book, as to spirit and purpose and scope, would be in the title, more elaborately, of course, in that first chapter. All that comes after is simply in the way of development, enlargement, emphasis and enforcement.

The list of subjects would probably run about as follows:

1. The Moral Dignity in the Act.
2. The Baptism of Jesus.
3. In a Borrowed Tomb.
4. Problem of the Empty Sepulchre.
5. Evidence Found in Monuments.
6. Baptism of the Believer.
7. The Believer's Risen Life.
8. Baptism's Relation to Doctrine.
9. A Plea for the Form.
10. Baptism and the Lord's Supper.
11. The Final Resurrection.
12. Three Visions of the Son of Man.

This list of subjects is based upon the idea that the word resurrection is the key-word in the study of baptism, the viewpoint from which to get the most comprehensive and completest conception of the ordinance in its full significance. Baptism appears and reappears with every subject in the list, not by constraint, but simply by necessity of sequence from the point of view.

Number 10 is a plea for baptism as of equal rank with the Lord's Supper, as being its equal in every respect. Surely there is no reason why we should not speak of one in the same tender and exalted tone as the other.

The object in writing this article is not to uncover an idle ambition of a half-formed purpose. Especially not to commit myself to a promise that may be utterly beyond me; yet I am working toward it, and even daring to hope, under adverse circumstances, to see it realized. The whole of the present purpose is simply to call the attention of our people, and especially our preachers, if I may venture to say so, to the lofty theme which stands at the front and runs all through this article.

The Moral Dignity of Baptism—how I wish it could be incorporated in all our thinking and talking of the ordinance, and that a thousand pastors would take it up, or make something that is better and stronger and loftier, and sound it out from their pulpits! Baptists have won their fight for the ordinance, as to its subject and purpose and form; we now have a further mission, namely, to put its spirit abroad in the world and to have people see its moral grandeur as shown in the life of Jesus and in the teaching of the New Testament.

Baptists can do this better than any other people. For the simple reason that they hold a middle ground; on the one hand withstanding those who make baptism a condition of salvation; on the other hand, equally withstanding those who count it a "mere rite," an external in religion, to be disposed of as one likes. Baptism is in no sense a saving ordinance and yet it holds a great place in the kingdom of God and requires high rank in our thinking and conduct.

Nashville, Tenn.

The missionary idea—what is it but the incarnation? The missionary idea—what is it but the atonement? The missionary idea—what is it but the ascension? The missionary idea—what is it but the risen Lord, seated upon his throne, expectant, till his enemies shall have become his footstool; waiting until the kingdoms of this world all become the Kingdom of our Lord Jesus Christ. So inspiring is it that it has made Christianity what it is—until the brain of the world is a Christian brain, till the heart of the world is a Christian heart, till the purse of the world is a Christian purse, till all the great activities of the world are Christian activities. You have not had a new idea from the heathen world for a thousand years, nor a new appliance, nor a new invention. You do not look to the heathen for anything. The mind of Christ is the mind of his people, and all their great conceptions have been due to his inspiration and awakening power. Bishop Hendrix.

### Children Taught of the Lord.

It is not enough that children shall be right and keen and strong and able to make a living. They may be all this and yet be lacking in moral character, and so their lives be a real failure in the sight of God and good men. True religious life, full of moral integrity and principle, is an absolute necessity in order to the best success. If good people could be assured that all their children are to be possessed of such character, they would find in this assurance the highest satisfaction.

Parents should train their children to be good and to do right. They should have a strong influence over them and should watch and control them day by day. But this may not be effectual. Much of the time the children are away from the eye and hand of their parents, and unless they have good principles they may get into trouble. The time is coming when, perhaps by the death of the parents, the children are to be entirely freed from the personal oversight of those who have watched over them. Nothing, then, will take the place of true religious character. It is a great thing to be taught and trained by good parents. In addition to this each one needs the divine influence in his heart, wrought there by the regenerating and directing influence of the Holy Spirit.

If we are to have growth and expansion, spiritual purity and power in the church the children must be trained up in the nurture and admonition of the Lord so as to take the place of their parents. But merely human training will not avail. They must be taught of the Lord. They must be the subjects of the divine renewing. They must have the grace of God within them, born into them by God's Spirit and developed within them by his own sanctifying influence day by day. Then they will be prepared to serve God, and the future of the church is thus assured.

The nation that is to be a strong and sturdy people must have an abiding religious life and character. There is a promising future before it if its children are growing up to be strong and true in their adherence to religion and virtue. Those who are patriots will, if they have ordinary intelligence, rejoice to know that the children are being trained in the ways of morality and piety.

When God made promise to Israel, through his prophet Isaiah, that it should have a prosperous future, nationally and religiously, he gave assurance that the children should be taught of the Lord. By this he meant to assure them, as we have seen, that they should be possessed of religious life and principle, that they should understand the law of God and obey it in true piety, and that they should possess sound religious judgment and practical morality.

Only as the fear and love of God are in our hearts are we safe in this world. For this we are to pray, for ourselves and for our children. If God's life and grace are within us, we are strong to resist evil and to live true and good lives.—Herald and Presbyterian.

NOTHING COMMONPLACE.—Many people spend all their life looking for the place in this world which they were intended to fill. They never settle down to anything with restful or contented feeling. What they are doing now is not by any means the work that is suited to their abilities. They go on, discontented with their lot, and sighing for another; and while they sigh the years glide away, and soon they will come to the end to find they have missed every opportunity of doing anything worthy of an immortal being, in the passage to eternity. The truth is, one's vocation is never some far-off possibility. It is always the simple round of duties that the passing hour brings. No day is commonplace, if we only had eyes to see its splendor. There is no duty that comes to our hand but brings to us the possibility of kingly service.—Christian Work.

Perfection can never be attained in a moment, or even in time.—E. T. Root.

**What Think Ye of Christ?**

AN ANSWER TO THOSE WHO SAY CHRIST IS NOT DIVINE.

BY LEORA BETTISON ROBINSON.

The mistake of those who claim that Christ was merely a perfect man and not divine may be made apparent even to those who hold this view, by the simple experiment of placing a human being, one venerated as a perfect man, side by side with our Lord and Saviour Jesus Christ. The very thought of such an experiment seems irreverent, but with no irreverence is it conceived, the rather to bring honor and praise from men to his great and holy name.

Let us then consider a man, the noblest, the purest, the most nearly perfect of men—one whom we would call a perfect man. Let us consider, for instance, George Washington. Think of him! No man greater or more beloved—our ideal of manhood! He, too, was offered a crown—the kingdoms of this world; but he loved his people more than power. He was offered money for his glorious services in the Revolution, but he refused the reward of his generalship.

Let us then imagine George Washington after his triumph in securing the freedom of his country, instead of delivering his farewell address and retiring to Mount Vernon, beginning to say with a voice of authority, "Repent! Come after me! Follow me! Come to me! I will make you fishers of men! I say to you! I command you!"

Let us imagine his saying, "I and my Father are one. Before Abraham was I am. I proceeded forth from the Father. I came from the Father. Now you know Him and have seen Him. If you had known me, you would have known the Father. Have I been so long time with you and you have not known me? He that hath seen me hath seen the Father. I know God. I am from Him. I am the way, the truth, and the life. No man cometh to the Father but by me. No man knows who the Father is but George Washington, and on one knows who George Washington is but the Father. No one has seen the Father but George Washington. Do you believe on George Washington?"

Listen to the doctrine and the mystery spoken of him by his beloved disciple: "In the beginning was George Washington, and George Washington was with God, and George Washington was God!"

Would the doubting Thomas, looking on a mere man, have cried out in compelled conviction, "My Lord and my God!" Would the mere man have accepted his adoration? Would he not have cried out in protest, "I am not God! I am a man like yourself!"

Suppose George Washington had asked, "Who do people say that I am?" and the answer had come, "You are the Christ, the Son of the living God!" would he not have recoiled? Could he have accepted the tribute and called it an answer inspired by God?

See the mere man receiving adoration as God! A leper came to him crying out, "George Washington, if you will, you can make me clean!" and the leper worshipped him. A ruler came and worshipped him. Peter, sinking in the water, cried out, "George Washington, save me!" George Washington said, "If I be not afraid. And the wind ceased and those in the boat worshipped him and said, You are truly the Son of God." Would strong, brave workmen call out to a mere man to save them from the storm if they did not believe him divine? Would a mere man say to strong workmen, "Don't be afraid; I am here," unless he meant to claim that he was ruler of the storm, unless he knew that the sea would obey him? Would he not have rebuked them if his claim had not suited the result and their faith?

Could we tolerate the idea of a perfect man's receiving adoration without his forbidding the deluded worshippers? Paul and Barnabas could not do it. They were horrified when the people called them Jupiter and Mercury, and the priest of Jupiter came with garlands and oxen to sacrifice, and they rent their clothes and ran in among the people crying, "Why do ye these things? We are men like you." But Christ never said, "Do it not. I am a man like you."

When Cornelius met Peter and fell down at his feet and worshipped him, Peter took him up and said, "Stand up! I also am a man." Peter would not permit any man to worship him, but Christ never told any one to rise because he, too, was a man.

When he said, "Your sins are forgiven," the people cried, "This is blasphemy! George Washington cannot forgive sins." But he asked them, "Is it easier to forgive sins or cure the palsy?"

Let us hear his own distinct statement. When the woman said, "When Messiah, who is called Christ comes, He will tell us all things." George Washington said, "I am he!"

Listen to the mere man say, "As God raises the dead, so do I, for the Father has given me authority to execute, that all men should honor George Washington even as they honor the Father." Would the noblest man that ever lived wish to be honored as God?

Saints refuse worship—those who have lived here on earth and have died and gone to glory. When John fell at the feet of the angel to worship him, the angel said, "Do it not. For I am thy fellow servant and of thy brethren that have the testimony of Jesus. Worship God."

Christ nowhere said, "Do not worship me. Worship God," but took the adoration, making himself equal with God. Would a perfect man do this?

Now behold the perfect man claiming to be the object of prophecy! Hear him saying, "Search the Scriptures, for they testify of me. If you

had believed Moses, you would have believed me, for he wrote of me."

He went into the synagogue as his custom was, and there was delivered to him the book of Esaias, and he found the place, "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor. He hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

No wonder that as he closed the book and sat down the eyes of all in the synagogue were fastened upon him, as he said, "This day is this Scripture fulfilled in your ears."

It was the first time any one had ever read that prophecy and emphasized the "me"—the first time any one had ever claimed to be the fulfillment of the prophecy.

Hear him saying, "Your father Abraham rejoiced to see my day and was glad." The Jews said, "George Washington, you are not yet fifty years old. Have you seen Abraham?" George Washington said, "Before Abraham was, I am!"

And again he said, "These things I speak to you while I am yet with you that all things must be fulfilled which were written in the law of Moses and in the prophets and in the psalms concerning me."

Would the perfect man claim one of the highest attributes of God? Would he claim omnipresence? Listen, "Where two or three are gathered together in my name, there am I in the midst of them." And again, "Lo I am with you always, even unto the end of the world."

Can we imagine the most perfect man saying, "My sheep hear my voice. I know them and I give them eternal life?"

Can we imagine the most perfect man daring to say, "When they deliver you, take no thought beforehand what you will speak. Do not premeditate. I will give you a mouth and wisdom?"

Would a perfect man declare, "I am the bread of life; I am the living bread that came down from Heaven; If any man eat of this bread he shall live forever?"

If any human being could say these words without sin, it would be George Washington, but so far from thinking he could or would speak them, we shrink and shut our ears from the blasphemy as we put into his mouth the sacred words, "For God so loved the world that he gave his only-begotten Son, George Washington, that whosoever believeth on him should not perish but have everlasting life."

Would the perfect man claim, "I am the resurrection and the life. He that believes on me, though he were dead, yet shall he live, and he that lives and believes on me shall never die?"

Would he ask, "Do you believe this?" thus putting to the test the faith of his disciples in his divinity?

Would he say, "George Washington is come to save that which was lost. Heaven and earth shall pass away, but my words shall not pass away?"

Would any perfect man say, "I am the light of the world. George Washington is Lord of the Sabbath. One is your master—George Washington. Every one that sees George Washington and believes on him has everlasting life; and I will raise him up at the last day." Would a perfect man claim to have power over the resurrection?

Would a perfect man claim to be a king whose kingdom is not of this world, and give away twelve thrones in glory?

Listen again: "Watch, for you know not the day or the hour when George Washington cometh. All the tribes of the earth shall mourn when they see George Washington coming in the clouds of Heaven with power and great glory. And he will send his angels with a great sound of a trumpet and they shall gather together his elect from one end of heaven to the other." Could anything be more preposterous than for a mere man to speak in this way?

From that time George Washington began to show them how he must go to Jerusalem and suffer and be killed and be raised up the third day. He said, "I lay down my life that I might take it again. No man taketh it from me, but I lay it down myself. I have power to lay it down, and I have power to take it again. Destroy this temple and in three days I will raise it up. George Washington must suffer many things, be mocked and spit upon and scourged and crucified, and the third day he will rise again. I leave the world and go to my Father. Father, glorify me with the glory I had with Thee before the world was. All power is given to me in Heaven and in earth, for George Washington shall come in the glory of his Father with his angels, and reward every one according to his works. I say to you, you shall see Heaven open and the angels of God ascending and descending upon George Washington. Hereafter you shall see George Washington sitting on the right hand of power and coming in the clouds."

How could any mere man be presumptuous enough to say, "The hour is coming when the dead shall hear the voice of George Washington and come forth!"

Would our ideal man dare to give the great commission: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of George Washington, and of the Holy Ghost?"

Our ideal man, our perfect man, would claim for himself no more than a man should claim. He would receive for himself no more than a man should receive. But, glory be to God, our Lord and Saviour spoke no blasphemy when he said, "I and my Father are one;" when he suffered human beings to fall at his feet and worship him.

Never man speaks like this man.

**..Literary..**

Any book here noticed can be had at publishers' prices by the Baptist Book Concern, Louisville, Ky., postpaid to any address, upon receipt of the price.

*The Jewish Encyclopedia.* Vol. X. Philipson-Samogez. 705 pp. \$8. Funk & Wagnalls, New York.

This colossal work has completed ten of its twelve volumes, and the last volume maintains the high standard of its predecessors. It is expected that the whole work will be completed by next Thanksgiving Day, when will be celebrated the 250 anniversary of the first arrival at New Amsterdam of a group of Hebrew Pilgrim Fathers who came from Brazil.

In the entire work more than 600 scholars have been engaged. In this volume there is the work of 162 of them on 1,182 topics. Among the authors of the present volume we note Kaufman Kohler, Ira M. Price, Crawford H. Toy, Cyrus Adler, W. Max Muller, Immanuel Benzinger, Isidore Singer, Louis H. Gray, Carl Siegfried, Emil G. Hirsh, Edw. Konig, Wilhelm Nowack, Rich'd Gottlieb, Isaac Brody and our townsman, L. N. Dembitz.

The longest article is on Russia—68 full pages—and the chief popular interest at this time naturally centers on this and on the article on Poland. Here are the other articles which specially interest us: Phylacteries, Plants, Poetry, Polemics, Portugal, Prague, Prayer, Priest, Prophets, Proselyte, Proverbs—this by Dr. Toy who denies Solomonic authorship—Prussia, Psalms, Purim, Rabbi, Reform, Judaism, Resurrection, Revelation, Rings, Rome, Rothschild, Ruth, Sabbath, Sacrifice, Sadducees and Samaritans.

The illustrations are specially fine, many of them being facsimiles of pages of old documents and of cuts of ancient pictures. The whole work abounds in interesting and curious information. Each one of the articles above named will repay careful study. Never before has the Jewish story been so well told and the facts about the Jews been so well brought out as in this great Encyclopedia. Its publication marks an epoch in Jewish history.

*Christianity as Taught By Christ.* Henry Stiles Bradley, D.D. \$1.25 net. Fleming H. Revell Co., Chicago and New York.

We have a series of twenty-five discourses on texts taken from the words of Christ. The topics are: The Child the father of the man; Conscious power—2 discourses; Third temptation; Jesus' first sermon; Eight sermons on the Beatitudes; Relations of Christians to the world; Moral standard of the Kingdom; Superiority of the Moral Law—four discourses; Love to enemies; Theatrical religion; Fault-finding; Jesus and the Sabbath; Religion of a good life, and Conduct the proper test of Creed.

While these sermons are interesting and suggestive, we think the title of the book is a misnomer, since there is nothing about the Cross or the Atonement. Thus the very core of "Christianity as taught by Christ" is omitted.

Dr. Bradley thinks all schools of thought can unite on the words of Christ. "Who," says Dr. B., "ever heard of a man tried for heresy because he did not believe what Jesus said?" We answer that we have heard of several, Drs. Briggs and H. P. Smith, for example, were tried for heresy because they "did not believe what Jesus said" about the Old Testament. And there are others.

*Aeschylus' Prometheus.* Joseph Edward Harry. \$1.50. American Book Company, Cincinnati and New York.

Our good friend Prof. Harry has done a fine piece of scholarly work in bringing out this edition of *Prometheus*, which is certainly one of the greatest works of antiquity. The introduction covers 110 pages, in which Prof. Harry gives with thorough scholarship and profound insight a delightful account of the author, Aeschylus, and of his work. The man ignorant of Greek can here learn much of Greek literature and history.

The Greek text is given, after the best manuscripts, at the top of the pages, with copious notes below. The appendix gives a full bibliography, with critical notes and Greek and English indices.

The book is specially adapted for the class room, and will no doubt be widely adopted, but it is very interesting for any one who has a fair acquaintance with Greek, and even for the general English reader.

*Inter-Communion with God.* Marshall P. Talling, B.A., Ph.D. \$1 net. Fleming H. Revell Co., Chicago and New York.

A remarkable book. The author calls it, "An exploration of Spiritual power as manifested in intercourse and co-operation between God and man," and he dedicates the book to "My wife and her honored mother." It is a treatise on the power of prayer in its various aspects, and it is designed to show the dominance of spiritual over natural forces. It is a vigorous and a stimulating book. The chapter on "Communion in sleep" will be most likely to strike the reader as strange. The validity of some dreams is maintained, as was true in the olden time. The book is a note of cheer, and it looks forward to the good time coming when spiritual force will be supreme in the world.

*Bible Studies in Bible Words.* Arranged by G. A. Nunnally, D.D., Newman, Ga. \$1.

A wide range of topics is presented with the passages of Scripture bearing on them, respectively, arranged so as to present the Bible teaching on the subject. The topics chosen are devotional and practical, rather than doctrinal, though doctrine is not wholly omitted. It is enough to say that the work is very well done indeed.

*Immortality.* William L. Seabrook. \$1 net. The Vir Publishing Company, Philadelphia.

Master of a charming style and full of the best thoughts of the poets, our author discusses the subject of immortality in a fetching fashion. He tells of the influence of the hope of immortality, of the universality of this hope. He gives the arguments of reason and of love, and then takes up the Old Testament and after that the New, closing with the comfort such a hope brings.

*Present Day Life and Religion.* A. C. Dixon, D.D. 75 cts. F. M. Barton, Cleveland, O.

In these eleven discourses Dr. Dixon is at his best. The themes are respectively—The ethics of Prayer, of the Atonement, of the doctrine of Heaven and Hell, of business, of marriage, of amusements, of the theatre, of the dance of the card table, of novel reading and of Secretism. These sermons are thoroughly Dixonian—strong, stimulating and sound. They should be widely circulated. They have the right ring, and they ring clear and strong.

*Elims of Life.* J. D. Jones, A.B., B.D. \$1 net. Fleming H. Revell Co.

A volume of fifteen capital sermons. The author is a voice and not an echo, and really has something to say worth hearing. The topics are: Incomplete biography; Unaccountable man; Son of man; Death of Christ; Sin and Grace; Temptation; Hindrances; Spiritual shortsightedness; Elims of life; Divine Judgment; Man with the measuring line; Paul's Certainties; John Mark. It is refreshing to get hold of such a book as this.

*The Story of the Welsh Revival,* as told by Eye Witnesses, together with a Sketch of Evan Roberts. 12mo, pp. 93. New York and Chicago: Fleming H. Revell Co. Paper 25c.

Interest in the great Welsh revival is still alive all over the world, and the wonder grows as we hear more about it. The simple story of it as told here by eye witnesses reads like the story of Pentecost. Dr. Campbell Morgan in his account of it says that "it is Pentecost continued." He went from London to see it, and he came away marvelling. He says it is of God—there is no other explanation of it. Evan Roberts' own story of his baptism from above is so naive and sincere, that no one doubts him. He is surely used of God in this movement, although he does not seem to assume any leadership. Campbell Morgan's chapter in this book is a wonderful story, and so is W. T. Stead's. It is encouraging and inspiring to read of this work, and one can but pray that Evan Roberts is right when he says this revival is to extend over the world. Every body ought to have this little book.

MAGAZINES.

*Lippincott's Magazine* for July has the following contents: An Orchard Princess, Ralph H. Barbour; Newport Marshes, Clara S. Stevens; The Garden in Summer, Eben E. Rexford; The Wonderful Story of Terry McGowan, Seumas MacManus; Night, Winfred Chandler; The Trowers of Tragedy, Elizabeth Duer; Along the Way, Richard Kirk; "Enrietter," Elizabeth R. Pennell; Reproof, Isabella H. Fiske; Too Late, Daniel Kelley; The Lady from California, Juliet W. Tompkins; The Iconoclast, Alonzo Rice; The Dragon's Discipline, Arthur S. Riggs; The Burden of Desire, Madison Cawein; The Heart's Charity, Ina B. Roberts; Vision, Alice L. Wilson.

I want to say in regard to all this class of speculation and guess work commonly called the higher criticism, which I call the rip and tear school of theology, that I have no sympathy whatever with it. If a man does not believe the Bible is the inspired Word of God, let him come out in the open and say so. The people who make up the Church of God on earth know what to do with such men.

But the most disgusting and humiliating thing of it all is that these men in the garb of Christian ministers of the Gospel get up and say: "I am sorry I have to say so, but I have to tell you that Abraham was a myth and that putting Daniel in the lions' den is an allegory."

My friend Spruceon expressed my own views on this subject well. He said: "When a man begins to whittle away at the truths set forth in the Word of God and whittles away until there isn't enough to make soup to keep a grasshopper alive, he is practicing the higher criticism. Get you gone with such men. They have no place as teachers of the Lord Jesus Christ."

Suppose I should go to my own Lafayette Avenue church next Sabbath and say to the congregation, "I have been thinking things over and I am sorry to say it, but I have to tell you that there was no such person as Abraham or Isaac or Job or David, or, in fact, any of those characters you read about in the Old Testament." Would not such a course be infamous?—Cuyler.

The secret of a quiet heart is to keep ever near God. Stayed on him, we shall not be shaken and our hearts shall be fixed, trusting in the Lord. We get above the fogs when we soar to God and circumstances in their wildest whirl will not stoke us into the vortex if we are holding by him and know that he is at our right hand.—Maclaren.

**Sunday-School  
Lesson**

SUNDAY, JULY 16.

**THE SUFFERING SAVIOUR.**

Isaiah 52:13-53:1-12.

Motto Text.—"The Lord hath laid on him the iniquity of us all."—Isa. 53:6.

This is the greatest of all the prophecies of Isaiah concerning our Lord. "Behold my servant shall deal prudently." That is wisely. And the Hebrew indicates that success shall be his because he deals wisely. "He shall be exalted and extolled and be very high." The triumph of the Lord is thus shown before the prophet speaks of his humiliation when he was bearing our sins.

"As many were astonished at thee."—To see the Saviour of his people, the mighty God, suffering indignities at the hands of his wicked creatures. "His visage was so marred more than any man, and his form more than the sons of men."—Isaiah describes our Lord as he hung on the cross, bruised and bleeding, with his face seamed from the awful suffering in Gethsemane. "So shall he sprinkle many nations."—The Hebrew word translated sprinkle means literally to "make to leap." The Septuagint translates it into Greek, "So shall many nations marvel at him." Kings shall keep silent before him in reverential awe. "For that which had not been told them shall they see."—The marvelous story of the atoning death on the cross and the resurrection from the dead.

Here in the 53rd chapter is the Gospel in the Old Testament, no longer merely shadowed forth in type and symbol. And, as ought to be the case, the vicarious atonement is the Alpha and Omega, the beginning and the end, of all. That Christ died for our sins is the Gospel. Infidels have attacked this chapter and all the closing chapters of Isaiah with great virulence. But the man who believes the New Testament is shut up to accepting this chapter as given by the Holy Ghost through the mouth of Isaiah, for Matthew, Mark, Luke, John and Paul quote and refer to it again and again.

"Who hath believed our report?"—The question may well be on the lips of all the elect in every generation which has yet lived. Alas! how few in every community believe to the saving of their souls. The report is in the previous chapter of the servant of Jehovah, "who bringeth good tidings, that publisheth peace."

"To whom is the arm of the Lord revealed?"—Men refuse to see the will of God in the events which come to pass. If they do

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not attribute them to human omnipotence, nor to chance, they think them merely the result of the working of laws made by God in the ages and working without his personal will. So blended is human nature with sin that such knowledge of God's reign needs to be revealed.

"For," the reason why the Jews in the days of Christ and many since then do not believe, follows: "He shall grow up before him."—The Messiah before Jehovah. "As a tender plant."—A slender insignificant plant. "And as a root out of a dry ground."—A root, or a sprout springing up from a root in dry ground was not expected to have either the comeliness or the strength of a plant growing elsewhere. Our Lord sprang from a degraded nation and a very corrupt age. "He hath no form nor comeliness."—Referring no doubt to his appearance, as does the succeeding clause, but chiefly to his state as a poor man without the trappings of royalty.

"No beauty that we should desire him."—The Bible does not despise beauty. It tells us of the great physical attractions of Joseph and Moses and David, as well as of Sarah, Rebecca and Rachel. But our Lord had none of these attractions. He was a Jew, looking, no doubt, as the Jews of to-day look; for they have ever had a strong national resemblance to each other. His beauty was spiritual not physical. That there was majesty in his face and power, is shown by the terror with which his look inspired the money changers in the temple.

"He is despised and rejected of men."—True indictments against our guilty race the great majority of whom have thus treated him in all ages. "A man of sorrows and acquainted with grief."—With suffering which was as a familiar friend to Him. No uninspired man could have drawn so accurate a picture of our Lord even after his death. And this was written hundreds of years before his birth. "We hid as it were our faces from him."—An expression not merely of indifference but of contempt. In how many ways do we hide our faces from him in our sinful lives? And when we keep in mind who he is, and what we are, the depths of our depravity and blindness shows in all its terribleness.

"Surely he hath borne our griefs and carried our sorrows."—The pronouns are emphatic. "Surely it was our griefs which he bore," is the literal meaning. All griefs and sorrows arise from sin; in bearing our sins he bears all and gives to us joy and peace instead. "Yet we did esteem him stricken, smitten of God, and afflicted."—Suffering is the punishment of sin, and because he suffered men thought he had sinned. "He may not have deserved to be crucified," was probably the opinion of many, "but God was angry with him for something he had done." And thus they supposed his sufferings were due to his sins.

"But he was wounded for our transgressions, he was bruised for our iniquities."—That was the true reason for his suffering, as the prophet cries out. Not his sins nailed him to the cross, but ours. Not his iniquities bruised him in the hiding of his Father's face but ours. He was perfect, infinitely holy. "Bruised" means "pierced, crushed." And we must ever remember that the suffering of his body was a very small part

of the suffering He bore. The awful thing was the treading of the wine press of the wrath of God. Jehovah lifted the rod of his wrath. It fell upon Christ, not upon us. Falling upon us it had crushed us into hell. Falling upon him its stroke was borne by his infinite power. And, blessed be his holy name, it can fall no more upon his elect forever. "The chastisement of our peace was upon him,"—that which made our peace with God. "All we like sheep have gone astray."—Sheep are always straying, never finding themselves, following the one in front blindly; all the race is lost and guilty and can do nothing to save themselves. We persist in going our own way and not God's. "The Lord hath laid on him the iniquity of us all."—It was by God's determinate foreknowledge and decree. Again and again Isaiah asserts the great doctrine of substitution.

Verse 7. This shows the quiet non-resistance of the Lord when he was seized and crucified. He submitted as though he had no more power to resist than a lamb has.

"He was taken from prison and from judgment."—That is, the oppressors went through a form of law in his condemnation. "Who shall declare his generation?"—The meaning is obscure but the idea is probably what language can do justice to the guilt of his generation, for cutting him off by a shameful death from the land of the living.

"He made his grave with the wicked, and with the rich in his death."—A strange prophecy made plain by the event. The word wicked is in the plural, rich in the singular. He was crucified between two thieves, buried in the tomb of Joseph of Aramathea. "Because" should be although. He was crucified with the thieves, though himself sinless.

"Yet it pleased the Lord to bruise him."—Although he was his well beloved son, perfect in holiness. It was God's will. Man and devil could not boast they had done anything to Christ which was not in accordance with God's plan. It must have been a great work and one very dear to the heart of God which seemed to him worthy the death of his Son. "He shall prolong his days."—A prophecy of the resurrection.

"He shall see of the travail of his soul and be satisfied."—Travel means labour. In the darkest homes when sin seems triumphant, this promise shines as a star of hope, nay of certainty. God has promised his Son that he shall be satisfied with the number and the blessedness of the redeemed. "By his knowledge shall my righteous servant justify many."—His knowledge of the law and its penalty; the justice of God and the guilt of men. There is no danger the atonement will not be found sufficient to save the vilest sinner, for the Lord knew all. The elect shall be "many," thank God.

"Therefore will I divide him a portion with the great."—Place him among the great conquerors. "Because he hath poured out his soul unto death."—Christ not only died for man, but "poured out his soul," as it were, with his own hand to the last drop. The expression emphasizes the duration of the voluntariness of Messiah's suffering."—Pulpit Commentary.

There is a strong tendency to ignore the atonement; a wicked

tendency to exalt the incarnation to the neglect of the atoning death. Christ and the apostles after him said little of his birth, it was his death they emphasized. It was the cross of Calvary in which Paul gloried, not the cradle of Bethlehem.

**From the Editor**

*He Forgot That He Had a Stomach.*

Talking of food, there is probably no professional man subjected to a greater, more wearing mental strain than the responsible editor of a modern newspaper.

To keep his mental faculties constantly in good working order, the editor must keep his physical powers up to the highest rate of efficiency. Nothing will so quickly upset the whole system as badly selected food and a disordered stomach. It therefore follows that he should have right food, which can be readily assimilated, and which furnishes true brain nourishment.

"My personal experience in the use of Grape-Nuts and Postum Food Coffee," writes a Philadelphia editor, "so exactly agrees with your advertised claim as to their merits that any further exposition in that direction would seem to be superfluous. They have benefited me so much, however, during the five years that I have used them, that I do not feel justified in withholding my testimony."

"General 'high living,' with all that the expression implies as to a generous table, brought about indigestion, in my case, with restlessness at night, and lassitude in the morning, accompanied by various pains and distressing sensations during working hours. The doctor diagnosed the condition as 'catarrh of the stomach,' and prescribed various medicines which did me no good. I finally threw 'physics to the dogs,' gave up tea and coffee and heavy meat dishes, and adopted Grape-Nuts and Postum Food Coffee as the chief articles of my diet.

"I can conscientiously say, and I wish to say it with all the emphasis possible to the English language, that they have benefited me as medicines never did, and more than any other food that ever came on my table. My experience is that the Grape-Nuts Food has steadied and strengthened both brain and nerves to a most positive degree. How it does it, I cannot say, but I know that after breakfasting on Grape-Nuts food one actually forgets he has a stomach, let alone 'stomach trouble.'" It is, in my opinion, the most beneficial as well as the most economical food on the market, and has absolutely no rival." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Manhood is not indicated by years, nor by stature. It manifests itself by deeds.—Rev. C. B. Mitchell.

The art of living together is the highest of all arts, but takes the longest time to learn.—Rev. A. J. Wells.

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**DOCTOR OF DIVINITY.**

BY T. T. MARTIN.

The title "M.D." means capable of teaching medicine; that of "LL. D." means capable of teaching laws; that of "Ph.D." means capable of teaching philosophy; that of "D.D." means capable of teaching divinity. I believe that there is no question as to the right of conferring and of using the first three titles. But concerning the last, Doctor (or Teacher) of Divinity, there is a question with some people. Some believe that it is a violation of the spirit, if not of the very letter, of our Saviour's teaching in Matt. 23:8.

Instead of giving it earnest, candid consideration, as every Christian should give every question concerning our Saviour's teaching, many try to laugh this matter out of caval by one of two sneers: if the one opposing the granting and using the title Doctor of Divinity has never received it, the sneer is often thrown at him, "Ah, well, the trouble with you is that you have never had it and you can't get it." If the one opposing it has received it, declines it and continues to oppose it, he is met with the other sneer, "Ah, well, he is simply posing as better than his brethren, and is simply trying to advertise himself." I submit that to try to prevent earnest, Bible consideration of a matter in this way, or to try to crush out a man's convictions of right in this way, is unworthy of Christian men; and one who would thus allow his mouth closed against a thing he considers contrary to the Word of God, is unworthy of standing before the people with his Bible in his hand.

Others thrust the whole matter aside by saying that there can be as much wrong spirit in opposing the title as in wearing it. Grant it, and yet two wrongs do not make a right.

Some with jealousy towards others who have received the title may have opposed it; it may be true that some have, from unworthy motives, paraded their declining it; there may with some be just as wrong spirit in opposing it as in there is in some others in wearing the title; but the question still remains, is it contrary to the teaching of Jesus? The consciences of many upon whom this title has been conferred are against it, but they feel that it is probably best to go on and say nothing about it, lest they do harm and be misjudged.

It is true that a majority seem to be in favor of conferring and of using the title; but majorities are not always right. A majority of the universities of Europe are in favor of infant baptism. It may be said that many good men have been in favor of conferring the title Doctor of Divinity, and that many good men have received and used the title. That is true, but likewise many good men have been in favor of infant baptism, have received infant baptism, have tried to defend infant baptism. But of the many who have received infant baptism, a large number have in their hearts been opposed to it as unscriptural; so of the many who have received the title Doctor of Divinity, a large number have in their hearts been opposed to it.

But let us come to the Bible, the teaching of the Saviour. Before, however, coming directly to the question at issue, let us consider a kindred subject. Jesus said, Matt. 23:9, "And

call no man your father on the earth: for one is your Father, even He who is in Heaven." Every Catholic in the land calls his priest "father," and a large proportion of Protestants and Baptists, as a matter of courtesy, call the Catholic priests "father." If this is not a violation of the plain teaching of the Saviour, will some one tell what would be a violation of it? Yet, how can we rebuke the Catholic and others for disobeying this Scripture when we call some of our preachers "Doctor of Divinity," and the verse just before the above Scripture, Matt. 23:8, says: "But be not ye called Rabbi: for one is your teacher, and all ye are brethren?" If that does not mean that our Saviour did not want honorary titles of distinction among the brethren, then let some one explain what it does mean.

But this matter goes deeper. Among those where the conferring the title Doctor of Divinity originated there is no deep conviction of a call to the ministry; hence, from their standpoint, they can consistently pass on whether or not a man is capable of teaching divinity, save that they still violate Matt. 23:8. But with Baptists and others who believe in a call from God to the ministry, this means not only a violation of God's Word directly in Matt. 23:8, but also that either the Holy Spirit made a mistake in calling to the ministry those who are not given the Doctor of Divinity, or else that those who are not given Doctor of Divinity made a mistake when they decided that they were called of God to the ministry. If those who are given the title Doctor of Divinity are thereby considered capable of teaching divinity, then those who are not given the title are not capable of teaching divinity, else what is there in the title? Are the vast majority of these country and village preachers, many of whom are obscure and of limited education, incapable of teaching divinity? Go ask the mountains and the valleys of Virginia, the old red hills of Georgia, the plains of Texas. Incapable of teaching divinity! Where is your Doctor of Divinity who can more clearly teach divinity than could J. P. Johnson, "the Piney Woods Rifle" of East Mississippi? "Oh!" replies some one, "we believe that many of these noble men of God are capable of teaching divinity." Why, then, fail to give them the title Doctor (or Teacher) of Divinity, and yet give it to others? Why make this distinction among brethren that our Saviour taught not to make?

In declining this honorary title recently conferred upon me by the Board of Trustees of the Southwestern Baptist University, I do so in no cautious spirit. I love and honor the noble President of that Institution, and his letter notifying me of the honor conferred upon me by the Board of Trustees would touch any heart; I honor the Board of Trustees, who are fast making that grand institution one of the mightiest powers for good in the land. And I am deeply sensible of their consideration of me. The kindly consideration of my brethren is a continual reminder to humility and humble gratitude to God. And, to speak frankly, I shrink from the adverse criticisms and misjudgments that may come upon me as a result of my declining this honorary title conferred upon me. But it is a matter of deep conviction with me, and I

must either decline it, or prove untrue to convictions of duty to Him whose I am and whom I try to serve. This does not mean that those who believe in the title and I must be bitter enemies. "We be brethren." But it is a matter in which "to his own lord he standeth or falleth. I know with some the matter is thrust aside as being a small matter, a little thing, but the question comes, how large must a wrong be before we oppose it?"

600 W. Broadway, Louisville.

CONVERSION OF CHILDREN

BY W. A. JARRELL, D.D.

1. Children are more easily led to Christ than grown people. This is because, first, children have not reached that dangerous condition of hardness of heart so often warned against by Holy Scripture and experience. Second, because children's consciences are not so near seared as are the consciences of grown persons. Third, because children have not, like grown persons, learned to distrust what they are asked to believe; and faith is the act that accents Christ. Fourth, because children have not drifted away into the things that hold the attention of grown persons from Christ, such as business, amusements, etc. Hundreds of thousands, once within the reach of Christian effort, are now hopelessly, or almost hopelessly, beyond the reach of the gospel net. Fifth, the Scriptures present childhood as the encouraging time for salvation. Sixth, because character is so formed before reaching the adult age that comparatively few, in matters out-

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From the home of the famous "Keynel Keeyartah of Cartersville," away down South, comes an enthusiastic letter about Postum.

"I was in very delicate health, suffering from indigestion and a nervous trouble so severe that I could hardly sleep. The doctor ordered me to discontinue the use of the old-kind of coffee, which was like poison to me, producing such extreme disturbance that I could not get my own consent to give it up for some time, and continued to suffer, till my father one day brought home a package of Postum Food Coffee.

"I had the new Food drink carefully prepared according to directions, and gave it a fair trial. It proved to have a rich flavor and made a healthy, wholesome and delightful drink. To my taste the addition of cream greatly improves it.

"My health began to improve as soon as the drug effect of the old coffee was removed and the Postum Coffee had time to make its influence felt. My nervous troubles were speedily relieved and the sleep which the old coffee drove from my pillow always came to soothe and strengthen me after I had drunk Postum—in a very short time I began to sleep better than I had for years before. I have now used Postum Coffee for several years and like it better and find it more beneficial than when I first began. It is an unspeakable joy to be relieved of the old distress and sickness." Name given by Postum Co., Battle Creek, Mich.

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side of Christianity, essentially change their moulding after that time. Only an unusual miracle of grace ever makes this difference in Christianity.

2. Experience demonstrates that a much larger number of conversions occur before the age of twenty than after that age; and that early conversions make the best Christians.

At the close of Dr. J. M. Williams' thirty-first year's pastorate of the First Baptist church of Baltimore, he reported, within that thirty-one years' pastoral work 1,061 baptized into its membership. Of this number, between 9 and 20 years of age, were 552; between 20 and 30 years of age, 352; between 30 and 40 years of age, 99; between the ages of 40 and 50, 8; between the ages of 50 and 60, 2. Thus is demonstrated that after reaching the age of 20 more than half the probabilities of ever being saved have past!

Dr. Bedell says: "In twenty years' ministry I cannot enumerate three persons as having been converted when they were over 50 years of age." My own experience and observation drive me to a like statement.

At a revival in Americus, Ga., out of 80 reported converted only three or four were over 25 years of age. In a revival in Lewisburg, Va., 47 per cent of those who professed were between 10 and 20 years of age; from 20 to 30 years of age, 28 per cent; from 40 to 50 years of age, 9 per cent; from 60 to 70 years of age, about two and one-third per cent.

Prof. Starbuck, in Psychology and Religion, says: "Conversion being almost exclusively between the years of 10 and 25, the number of instances outside of that range appear few and scattered."

Prof. Coe, of the Northwestern University, gives a summary of the answers of 2,000 persons who, in answer to the question, "How old were you when converted?" answered, "Between 16 and 18 years of age." "Fourteen per cent of these were converted when between 13 and 15 years of age; 17 between 19 and 20. In the period between 25 and 30 the percentage had fallen to one and a fraction per cent." On this the Interior comments: "We cannot make too much of the precious years which are spent in the Sabbath School. The boy or girl who goes out of Sabbath School unconverted seldom makes a profession afterwards. The eight years between 12 and 20 are the critical years. Press home the question which is of all issues the most important, before the evil days come when the cares and pleasures of life rush upon the souls with overwhelming force."

Dr. William Ingraham Haven, speaking of the conversion of young people, says: "Modern psychological experiments are revealing scientifically what the wisest spiritual leaders have known for years, that the apexes of the lines of conversion are at the years of 12 and 13 and 16 and 20."

Dr. Hermon D. Jenkins, in a late work, says: "Dr. Isaac Watts was only nine years old when he made that choice that was never reversed. Matthew Henry was a professed Christian when only 11 years of age, and Robert Hall, the greatest English Baptist preacher of the past century except C. H. Spurgeon, at 12. Dr. John Hall united with the church at 14, and Dr. J. A. Gordon, the eminent Boston revivalist-pastor, at 16. Among the late ministers

of Chicago, Dr. John L. Withrow united with the church at 13 and Dr. Simon McPherson at 14. President Thwing, of Adelbert College, addressed to each of the members of the Board of Foreign Missions a letter upon the subject of child conversion and received answers from 149, every one of whom was a prominent spiritual force in his community. One hundred and five of them had united with the church under 18 years of age. All but 39 had joined before they were 20. The great, useful men in Christ's kingdom will never be the 'waiters.' The leaders in Christ's army almost invariably begin their service as youths or adolescents."

I was converted when only 14 years of age, preaching at only 18, and had such convictions of sin when about 6 years of age that I believe encouragement would have led me at that age to have given my life to the blessed Christ, instead of seven more years against Him—an irreparable loss.

Perhaps the American pulpit has never had a superior preacher and Christian to the beloved late Dr. Thos. Armitage, of New York. He says: "I was converted at 12 years of age, preaching at 15, pastor at 19, and was pastor 50 years without a break, save one or two weeks when I was changing my denominational relationship. In all that ministry I baptized only two persons over 70 years of age. But of young people, from 6 to 16 years of age, I have baptized scores and hundreds; and they are now deacons, trustees of churches and Sunday School superintendents, or in the ministry."

The late lamented General Gordon, almost idolized by the South, and greatly loved by the North, who was ever ready to lead the old Confederate "vets" in prayer when there was no minister present to do so, was converted at only 8 years of age.

Charles H. Spurgeon, than whom there has, perhaps, been no superior in the pulpit since the time of Paul, says: "When I was 16 I believed in the Lord Jesus Christ. I have never been sorry for what I then did. I have had plenty of time to think it over, and many temptations to try some other course. If I had been deceived, or made a blunder, I would have made a change before now, and would do my best to prevent others from falling into the same delusion. The day I gave my heart to Christ was the best day of my life."

Among the large number of children who professed and were baptized under my ministry, I have known of but one who did not prove true, and afterwards I learned that his mother, who was a hypocrite in the church, had "fixed" him up to go before the church and make a false profession. The foregoing facts are but samples of what the Christian world has witnessed since and including the first century. The infant Samuel, who ministered to the Lord in the temple at 13 years of age (Josephus—1 Sam. 2:11, 18), the little children that believed on Christ when He was on earth and members of the church at Ephesus that were so young that Paul exhorted them to "obey" their "parents in the Lord," are insights into the apostolic church and the religion of the Old Testament as to the conversion of children. Dallas, Texas.

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### JESUS CHRIST, THE CRUCIFIED.

What is faith's foundation strong?

What awakes my lips to song?  
He who bore my sinful load,  
Purchased for me peace with God,  
Jesus Christ, the Crucified.

Who is life in life to me?  
Who the death of death will be?  
Who will place me on His right,  
With the countless hosts of light?  
Jesus Christ, the Crucified.

This is that great thing I know;  
This delights and stirs me so;  
Faith in Him who died to save,  
Him who triumphed o'er the grave,  
Jesus Christ, the Crucified.

## Our Pulpit.

### THE WIDE-OPEN MOUTH FILLED.

BY C. H. SPURGEON.

"I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it."—Psalm lxxxi. 10.

I. First, brethren, here is the exhortation:—"Open thy mouth wide."

What does that expression mean? Well, I should have to open my mouth very wide indeed if I were to explain all it means. You probably will know, by putting it in practice, better than by any explanation that I can give you; but, certainly, first of all, I should say that it means that there should be a great sense of your need. The wide-open mouth means that you hunger. The little birds need no instruction in opening their mouths except the inward monitor. They feel a lack of food; they are growing, and growing fast, and feathers have to be made, and they need much food, and those strong needs of theirs make them open their mouths by instinct, as we say. Brethren, if we had more sense of our need, prayer would be more of an instinct with us; we should pray because we could not help praying; we should pray, perhaps, less methodically, but we should pray, probably, more truly, if we prayed because there were groanings within us, caused by intense pain, and moanings that came out of inward agony, and longings that came out of the consciousness of our dire necessities. Surely, this kind of opening of the mouth, by the sense of our need, ought to be easy to us, for our needs are very great. I must not say that they are infinite, for we are only finite beings; but they are so vast that only infinity can ever supply them. What is there that you do not need, my brother? Some one said in prayer, the other day, that we were "a bag of wants." That was a very accurate description. Are we all conscious of our many needs?

Dear brother, are you growing conscious of your own power? If so, pray against it with all your might. A much better thing is to become conscious of your own weakness. You will not open your mouth wide if you do not realize how weak you are. If you feel that you are strong, you will cease to cry to God for strength. Are you getting proud of your experience of divine things? Strive to hurl that pride down, for you will be no wiser than a wild ass's colt if you rely on your own ex-

perience. Do you feel that you have now attained to a very high degree of grace? You have certainly not attained it if you think you have. If you are still conscious of your shortcomings, you are probably far ahead of your own belief; but if you are conscious of your attainments, you are far behind those attainments; rest assured of that. I do solemnly believe, brethren, that it is as good a test of a man's spiritual riches as can be found; namely, his own sense of his spiritual poverty. Oh, get less and less in your own esteem; grow poorer and poorer, weaker and yet weaker still; become, in yourselves, nothing, and less than nothing. This is a grand way of opening the mouth; because our needs, when they are truly felt, are really prayers, for prayers are merely the expression of the wants of our heart; and if, to the consciousness of our need, there is added the knowledge that God can supply that need, we have, at any rate, the basis of all true prayer. Oh, for a great sense of our spiritual poverty! Oh, for an awful vacuum within the soul, a consciousness most truly felt, that there is room for God! Oh, for a deep chasm, which yawn within one's nature, which only Christ himself can fill!

Another way of opening the mouth is to ask for greater capacity. If you have ever fed a lot of little birds—no doubt my friend, Archibald Brown, has often done it—with pieces of egg, if you have some very small pieces, you drop them into the smaller mouths; but if you have a large piece of egg, where does it go? Into the biggest mouth you can find. You seem to feel, "That little bird must not have a large piece, because he has only a tiny mouth; but here is one, whose mouth yawns like the crater of a small volcano." So you drop into his mouth a larger piece; and I have no doubt the mother-birds exercise a good deal of discretion in feeding their young. They do not give the large worms to the little birds, but they drop the large ones into the large mouths; and, in like manner, if we get large capacities, we shall receive large blessings. What a wonderful difference there is in the capacity of different individuals! I have heard it said that a sinner sucks in happiness, such as it is, with the mouth of an insect, but that a believer drinks in bliss with the mouth of an angel; and it is so. The stream of mercy seems to run right over some men because there is no place for it to run in; it runs in to others in dribbles because there is only a little hole into which it can drip; but when the mouth is opened wide to receive the blessing of the Lord, how capacious it is! I should like, spiritually, to have my mouth like that of Beemoth, of which the Lord said to Job, "he trusteth that he can draw up Jordan into his mouth." Oh, for a mouth of such capacity as to be capable of receiving a far greater blessing than we have ever yet received!

Dear brethren, we are not straitened in God; if we are straitened at all, it is in ourselves. No wise man will try to put a gallon of any liquid into any quart pot. You cannot expect to put a bushel of anything into a peck measure. "Be ye therefore enlarged" is still the message we need to hear; and one part of that enlargement must consist of the enlargement of the mouth in prayer and in holy vehemence.

God grant to all of us far greater capacity!—What little men we all are! We sometimes call one another great, and perhaps fancy that we are. I wonder what our Heavenly Father thinks of us. We see our little children, one of them three years old, and another only two, and another only a month or two; they think the baby is a very little thing, and that they themselves are ever so big, and they talk of their big brother, who is only four or five years old! It is very much like that with us; there is not much more difference between the greatest and the least of us than between those children. So, if we can, we must grow—grow at the mouth, and grow all over. We need to have greater grace given to us; but the Lord will not give us great blessings until we are able to bear them. You remember how he said to his disciples, "I have yet many things to say unto you, but ye cannot bear them now;" and he might say to us, "I have many things to give unto you, but ye cannot bear them at present." If God were now to give to any man all the blessings that he means to bestow upon him in a few years' time, it would ruin him. When God has given us any success, it is a great addition to the mercy if he has first fitted us to bear it. Some of us can recollect brethren, taken almost straight from the miners' pit and elevated suddenly into a position of great popularity, with no training for the ministry, and no persecution, no criticism from the public press, and no unkind remarks from Christian men; and we remember with sorrow how they failed. So, if you, while you are young men, have to run the gauntlet of a good deal of trial, and difficulty, and opposition, and non-success, you ought to thank God for it. You are now being made ready to receive the blessing for which you were not fit before. The Lord is increasing your capacity; and when the capacity is sufficient, he will fill it.

Next, dear brethren, I feel that the text must mean, seek for greater blessings than any that you have yet received. You have opened your mouth, and you have received something; possibly, you think that you have received a great deal; but the Lord "is able to do exceeding abundantly above all that we ask or think." I have heard people say in prayer, "Thou art able to do exceeding abundantly above all that we can ask or think." Well, I suppose that is true, but that is not what Paul was inspired to write. We can ask and can think a great deal; but Paul says that God is able to do exceedingly abundantly above all that we actually do ask or think. Well, then, as this is the case, will we not ask for greater things than we have ever asked for before? It is a singular fact that the certainty of obtaining is in proportion to the largeness of what you ask. Some men go to God, and ask only for temporal favors; and, possibly, they do not obtain them. He who would be content with this world will probably never get it; but he who craves spiritual good may ask with the absolute certainty of receiving it. Christ's promise is, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." If you ask only for temporal mercies, and can be satisfied with them, you may get what you ask. There are gushing springs from which you might drink if you would, but the muddy waters of

Sihor are evidently good enough for you. But if you ask the Lord for spiritual blessings, he is sure to give them to you. It is more natural for God to give great things than little things; they are more in his line—more in his way. You know that certain men have certain ways. There are men whom you can get to do anything if it is in their way, but they will not act in another way. Well, now, the Lord's ways are as high above our ways as the heavens are above the earth; yet David knew what God's ways were, for he said, "Then will I teach transgressors thy ways." One of the ways of God is to do great things for his people. Some of them sang, "The Lord hath done great things for us; whereof we are glad." So you are more sure of getting blessings from God if you ask him for great things. When you do get to the mercy-seat, do not begin asking for little, and go home with trifles; but ask for as big things as ever your soul can desire, and as big things as the promises of God cover. There you have a task before you that will tax your greatest powers, but give your heart and soul to it, and you will find it to be a very pleasant and profitable one.

Ask great things for yourselves, brethren. Ask to know all the truth of God; ask to know the fulness of God; ask to know the riches of his grace; ask to know "the love of Christ, which passeth knowledge;" and when you have asked for all that, ask for holiness, and do not ask for anything less than perfect holiness. Continue to open your mouth wide, that every grace may be given to you; adding "to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love;" and do not rest satisfied until you have all these Christian virtues. You may ask also for joy; and oh, what an ocean of bliss is before you in the the joy of the Lord! In "the peace of God, which passeth all understanding," what a wondrous depth of joy there is laid up in store for you! Our Lord Jesus said to his disciples, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." It may be the same with you; therefore, ask for great things. Do not be satisfied with being little Christians, seek to come to the full stature of men in Christ Jesus. I will be thankful to get just inside the gate of heaven; but if I can sing more sweetly, and if I can have more fellowship with Christ, nearer his throne, why should I not get there? God grant that we may all have that high privilege.

I do not like big prayers, brethren. I have some regard for the memory of William Huntington, though I should be sorry to endorse all that he said and did. He was a man whose prayers God heard and answered, but what were his prayers often? I smile, sometimes, as I think of what he asked of God: "Lord, give me a new pair of leather breeches;" or, "Give me a horse and carriage;" and he got them. William Carey cried, "India for Christ," and his prayer has kept on ringing right down the ages, and the Church of God is still praying, "India for Christ," and that prayer will be heard and answered in God's good time. Little boats, that carry small cargoes, come quickly

home; but the big ships, that do business in great waters, are much longer in reaching the home port; but, then, they bring back much more precious loads. Huntington's prayer was the little boat that proved God's faithfulness; but Carey's prayer was the big ship, which will come home as surely as the other one did. So, "open thy mouth wide," brother, and ask something that will be honouring to God to give.

Did you ever think, dear friends, how wonderful is the condescension of God in harkening to the voice of a man? That he should hear our prayers at all, shows that, in his condescension, he is as infinite as he is in his glory. Do you know, in your own soul, that God has ever heard your prayers? Then bless him, and love him, all your days. You know how the writer of the 116th Psalm put the matter: "I love the Lord, because he has heard my voice and my supplications. Because he has inclined his ear unto me, therefore will I call upon him as long as I live." It is truly marvelous that, though our prayer is so full of faultiness, and has to do with such insignificant worms as we are, yet that the Lord hears us, and grants our requests.

There are some who talk as if prayer was a meaningless form to us. "It is a beneficial thing, no doubt, for you to pray," say they. Surely, sirs., you must be measuring our corn with your bushel if you imagine that we could do such an idiotic thing as pray to a god who can not hear us. That is an employment only fit for imbeciles; and if you tell us that no doubt it is a good thing for us to do, we reply that it would probably be a good thing for you to do it, for it could only be suitable to the imbecility which originated the charge brought against us. We assert, and rejoice to assert that, without working miracles, God still accomplishes his eternal purposes in answer to the supplications of his people. In earlier days, he wrought miracles for the deliverance of his servants; but, to-day, he does the same thing without the miraculous process, and as manifestly grants the requests of his suppliants as if miracles were as plentiful as the leaves upon the trees in summer.

II. Now, secondly, we turn to the promise: "I will fill it."

Great asking seems to me to be on a scale proportionate to the great things that are according to the very nature of God. I have never been able to believe in a little hell because I cannot find, in the Bible, any trace of a little heaven, or of a little Saviour, or of a little sin, or of a little God. I believe in a theology that is drawn to a scale. If it is on a scale of an inch all round, I can receive it; but if it on the scale of a foot in one place, I think it should be on the same scale throughout. Look, brethren, at the brightness of the Shekinah glory shining above the mercy-seat, and that mercy-seat red with such blood as was never spilt but once, and the Eternal Spirit leading us up to that mercy-seat;—can we go there to ask for a mere trifle? That does not seem to me to be at all congruous; far more congruous does it seem that, before the great God, with the great Mediator, and the great Spirit helping our infirmities, we should open our mouth wide, and expect God to fill it. O brethren, we may be quite sure that, in dealing with infinite Jehovah, if we can rise to his scale of things, he will fill our

mouths when we open them. It is hard work to fill a hungry mouth, for the food disappears down the throat in a moment; whence fed, it opens again, and is as empty as it was before. But God has the way of filling mouths that make them keep full. He gives us water to drink, of so wondrous a kind that we do not thirst again. Jesus said to the woman of Samaria, "Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life." And God says to each child of his, "Open thy mouth wide, and though it seems to be like a horse-leech crying, 'Give, give, I will fill it,' though it seems as insatiable as the grave, 'I will fill it.'" The great God himself says it; and, therefore, it must be true. If he had not said it, I would not have believed it; but having said it, he can do what seems to us impossible; he can satisfy our most insatiable cravings and longings; and he bids us keep on longing and craving, that he may keep on satisfying us again and again.

This promise is given by One who knows what we are going to ask. The Lord says, "Open thy mouth wide," and he knows what we desire to receive from him, and he has it all ready to give us. Did you never bring home a present for your children, and ask them to wish for something, although they did not know that, all the while, it was in your pocket? You have brought them up to the point of asking for something that they want; then they go to bed, and when they awake in the morning, they are surprised to see the very thing they longed for lying on their pillow. In a similar manner, our Heavenly Father gives additional sweetness to his mercies by tempting us to long for various things that he has all ready to give us. He may well say, "Open thy mouth wide," when he has so many good things ready to fill it.

What will he fill our mouths with? Sometimes he will fill them with prayer. Do you not find, at times, that you cannot pray? Never mind, brother, if it is so with you; open your mouth wide, for he will fill it. He will fill your mouth with arguments. Kneel down and groan because you cannot pray, agonize because you cannot pray, and the next day you will say, "I wish I felt as I did yesterday, for I never prayed with greater power than when I thought I was not praying at all." Open your mouth with a sense of want, a sense of desire. Open your mouth with a sensibility of insensibility; you can comprehend, by experience, the paradox that I cannot explain. God knows how to fill your mouth with prayer when you go to your pulpit. Perhaps, before the time for the service came, you thought you could not pray or preach at all. You remember how the Lord said to Ezekiel, "Eat this roll, and go speak unto the house of Israel;" and the prophet says, "So I opened my mouth, and he caused me to eat that roll." You also may be able to do the same thing. Sitting in your study you may be anxious because you cannot get a subject to really lay hold of you. At any rate, brother, open your mouth with desire, and eagerness, and longing, as you sit there; and if the Lord sends a roll to you, and shows you how to eat it, when you go to talk to your people, you shall get that promise to Ezekiel

fulfilled in your own experience, "I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God." When you open your mouth in private, and eat the roll that the Lord gives you, he will open your mouth in public, and you shall tell the people the truth upon which you have privately feasted.

Next, the Lord will fill our mouths with all manner of spiritual blessings. David says that the Lord "satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." Time fails me to attempt any list of proof texts upon this point; I can only say that, when the Lord opens your mouth you may be quite certain that anything he puts into it is wholesome and good; even though, sometimes, it is not according to your own taste, though it will be if your spiritual palate is in a healthy condition. If your taste is out of order, even sweet things will seem bitter to you. If your heart is not right with God, you will ask for that which would injure you if he granted your request. When the Israelites craved for flesh in the wilderness, they made a terrible mistake. It will be far wiser for you, when you open your mouth in prayer, not so much to go into details as to say, "Lord, I am a mass of wants; I hardly know what they really are, and what I think I want may be a mistake, but my mouth is open to receive whatever thou seest to be best for me." Then you may expect that he will fill it with all sorts of good things.

Further, the Lord will fill your mouth with sacred joy. When the Lord turned again the captivity of Zion, his people said, "Then was our mouth filled with laughter, and our tongue with singing." It is a blessed mouthful when you get such an amazing mercy that you cannot understand it. Have you not, sometimes, received a mercy that has been like Isaac, the child of laughter? It has come to us as Isaac came to Abraham, and we have heard the sound of the mercy, and have laughed for very joy. God will also fill your mouth with his praise. That was a wise prayer of the psalmist, "Let my mouth be filled with thy praise and with thy honor all the day." What a blessed mouthful it would be to have your mouth so full of the praise of God that you could not help letting it run out!

III. Now I must close by noticing the encouragement. "Open thy mouth wide, and I will fill it." Why? Because I am Jehovah, thy God, which brought thee out of the land of Egypt."

Brother, it is Jehovah who says to thee, "Open thy mouth wide." It does not do always to open your mouth wide to man, but the Lord says to you, "I am Jehovah, your God; open your mouth wide, and I will fill it." When you stand before men, ask little, and expect less; but when you stand before God, ask much, and expect more; and believe that he is able to do for you exceeding abundantly above all that you ask or think. "I am Jehovah." That is a boundless name; we know that our askings can never exceed his benevolence or his might. We are asking of a King; yea, of him who is King of kings, so let us open our mouths wide as we approach him; his very name prompts us so to do. Then he adds, "I am Jehovah, thy God;" so will you not ask great things of the One who has given himself to you?

God said to his ancient people, "I am the Lord thy God, which brought thee out of the land of Egypt." Might they not well ask large things of that God who smote Pharaoh with all those terrible plagues? Might they not well ask great things of him who darkened the sun at midday, who brought up the locusts till they covered the land, who made the very dust of Egypt to crawl with noxious life, and who sent terrific hailstorms, with fire mingled with the hail? Who would not ask great things of such a great God as that? Then think of his slaying the firstborn of Egypt, and dividing the sea, even the Red Sea, and leading all the hosts of Israel through the deep and through the wilderness. He that could do all that, could in his infinite might, do all else that his people needed, so they might well ask great things at his hand. Moses sang, on the borders of the Red Sea, "He is my God, and I will prepare him a habitation; my father's God, and I will exalt him." The Israelites might well ask great things of him who had overthrown all their adversaries; and you, who have experienced such a marvelous deliverance by the blood of Jesus Christ, ought surely to be bold when you go to the mercy seat. The deliverance of Israel out of Egypt was by blood. The paschal lamb was slain, and its blood was sprinkled upon the houses of the Israelites; but you have not been redeemed with the blood of earthly lambs, "but with the precious blood of Christ, as of a lamb without blemish and without spot." Can it be possible, after such a redemption, that anything that is needed to bring you into the promised land and to enrich you with all temporal and spiritual blessings, should ever be withheld from you? Let us each one go to the mercy seat with our mouths wide open, and then let us go to our pulpits, and preach with our mouths wide open, even as Paul wrote, "O ye Corinthians, our mouth is open unto you, our heart is enlarged." Your mouths may well be open to your hearers because they have first been opened unto God. I am thankful that, throughout this Conference, I have seen no traces of doubt, and no signs of despondency. Every brother has seemed to have confidence in God, and to have hope, like a bright light, guiding him on his way. I have no doubt that some of you will see "greater things than these" even here on earth, while others will see them from the heights of heaven. As surely as we have the gospel with us, and the Holy Ghost with us, as surely as God has led us thus far through the wilderness, as surely as he keeps us knit together in love and unity, so surely will he lead us from strength to strength, and the Lord will be magnified in our mortal bodies whether by life or by death, and we shall by his grace, all appear before him in Zion. God bless you, brethren! Amen.

Having adopted us into the godliness of his own household, God gives us all that pertains to that state; as one who had adopted a poor child dresses and feeds and shelters and teaches him. God teaches us that we may grow in character and expand in the joyful life which flows from Him. His promises reach within all mere conditions, and laying hold of our character reforms it after the divine nature of which He makes us partakers.

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## Editorial

### THE JOURNAL AND MESSENGER

devotes nearly three columns to defending the "cut and dried" methods of the Northern Anniversaries and to criticising the methods of the Southern Baptist Convention. We are glad to have these matters discussed, and hope other Northern papers will express themselves. Our esteemed contemporary (originality for that expression is not claimed) says:

"The presentation and adoption of a program is the result of experience. The present writer can remember when there was much less of it than at present. Fifty years ago a printed program was almost never presented or adopted. But the lack of some systematic method of procedure rendered it almost impossible to transact business intelligently, and to accomplish the work in a reasonable time. It was found that desultory talks and rambling debates were liable to occupy the time without conducing to the profit and edification of the great congregation. In those days differences of opinion were common and some would be leaders were accustomed to occupy the floor frequently, to the weariness, if not to the disgust, of those who did not enter into the spirit of the debate."

Here is richness. The plain English is that fifty years ago there was freedom, and hence "differences of opinion" found expression, to "the weariness" and "disgust" of the managers and hence "differences of opinion" must be suppressed and liberty taken away, and the body must be "run" by the managers, and this too in the North where more than anywhere else freedom of speech is glorified.

As for the weariness and disgust caused by volunteer speeches, the writer has been much more wearied and disgusted in such meetings by the set speeches than by the volunteers. The volunteer, though he may be "desultory" and "rambling" has the element of freshness, and then he is liable to quit at any time, while the appointed speaker has his anger set for the full time, and there is no escape from him unless you run away. Then we have known appointed speakers to be "desultory" and "rambling."

All that is needed is that the body appoint a committee on order of business at the opening of the session. This committee can report the time to be given to the topics respectively. Then, if deemed needful, speeches can be limited in length. According to parliamentary law no man can have the floor but twice on any subject without the consent of the body. Any assembly can protect itself without taking away the freedom of the members. "Differences of opinion" ought not to be suppressed. Better men than we are have died for the sake of liberty, shall we not be willing to take the risk of being wearied for its sake?

The *Journal and Messenger* speaks of Southern papers and individuals nominating a President of the Convention in advance as equivalent to the printed ballot of the Anniversaries. There is no parallel. Such nominations in the South are purely personal

and bind nobody, while in the North the printed ballot is prepared by the managers who put their own names on it, and this ballot is official. Our contemporary says: "And yet it would be in order for any dissatisfied brother, on receiving the ballot, to announce his dissatisfaction and move the substitution of some other name for any appearing on the printed ballot." This statement recognizes the official character of the ballot and that is the very point to which we object. In free bodies there is no official ballot prepared in advance, and no "slate" to be put through. Just there is where liberty is sacrificed. For a brother to object is to label himself "dissatisfied" and to bring odium on himself.

The *Journal and Messenger* says further: "True the balloting is a mere form, but it is of importance that it be the practice, and it is not in order in any of the societies for one to 'move that the clerk cast the ballot for the nominees.' Such a proceeding would not be tolerated by any well regulated body, and such an election would not stand in law, if a case were to be made in the courts. The man who proposes such a thing deserves to be hooted down, as he sometimes is."

This last deliverance shows clearly three things: 1st, an ugly spirit; 2nd, ignorance of parliamentary law; 3d, ignorance of civil law. Since the J and M knew that "such a proceeding" was often had in the Southern Baptist Convention, it declares that body to be not a "well regulated body," and declares also that the honored brethren who have proposed such proceeding "deserve to be hooted down." This is simply ugly talk, unworthy of our esteemed contemporary.

2nd. "Such a proceeding" is in strict accord with parliamentary law. Of course, for such a motion to pass requires unanimous consent. A single objection defeats it. 3d. Such a proceeding will hold in law in any court in any civilized country. We challenge the *Journal and Messenger* to produce a single decision of any state or Federal court to the contrary.

Come now. Bro. *Journal and Messenger*, let us join hands in advocating free speech and free ballot in our denominational bodies.

"In 1845 the Baptists of the North and South separated on the question of slavery, and since then each has had its separate convention. Last January a conference was held in New York by a committee appointed to discuss the question of uniting the two bodies." Thus speaks the *Missionary Review of the World*, and it goes on to tell of the formation in St. Louis of the General Convention of Baptists of North America.

Last week we spoke of the wish of the *Examiner* that the time would come when the Southern Baptist Convention and the Northern Baptist Anniversaries would unite, and the idea was that it would come to pass by means of this new Convention. The above from the *Review* shows what is in the minds of many, that the real meaning of the movement is "uniting the two bodies." This should be borne in mind.

It is true that it is embodied in the constitution of the new body that it shall not interfere with existing organizations; yet if it be made the occasion for advocating such union, and the pro-

paganda of union be pressed, without opposition, the constitution can be changed and the new Convention can be used as a means of uniting the Southern Baptist Convention and the Northern Anniversaries.

There are those who favor the selection of a place for the next meeting of the Southern Baptist Convention close to the place of meeting of the Anniversaries, so that the new body can meet between the other meetings. So surely as this is done, will the union propaganda be increased and strengthened.

The plea is that since slavery is abolished and the war is over, Baptists in all parts of the land should recognize each other as brethren and should unite their missionary bodies which were united before 1845. It goes without saying that Baptists in the whole country should recognize each other as brethren, but it by no means follows that our missionary bodies should be united. There are ten times as many Baptists in the United States now as there were in 1845, and in our free form of church government, the efficiency of our work depends on its being brought close to our people. The one point to be aimed at is efficiency. So far as we know, no one has seriously argued that our efficiency would be promoted by union, yet that is the one point to be considered.

As we said recently, the enlargement of our country and the great increase in our population point toward yet further organization of new bodies. We think the time is near when, instead of two, there should be four such bodies, all of course, in the heartiest fellowship and brotherly love, but separate for the sake of efficiency. We do not believe the interests of the Kingdom would be promoted by the abolition of either the Southern Baptist Convention or the Northern Anniversaries.

If this be true, then it becomes us to correct the widespread notion that the step taken at St. Louis was in the direction of such abolition.

A METHODIST preacher, whose name we do not remember, calls in question our statement at the Southern Baptist Convention that it is within the power of Southern Baptists to evangelize the world in five years. The proof is easy. Estimating the population of the world at 1,500,000,000, and making no allowance for the portion of it already evangelized, it would be necessary to preach the gospel to 300,000,000 people each year, to get through in five years. We take it that that one missionary could easily reach fifty people a day with the story of the gospel. This would require the services of 16,438 missionaries. There are 114 times that many white Baptists in the South. Will anybody say that it is impossible that the Baptists of the South should send forth one missionary for every 114 members?

If it be said that time would be lost in learning the languages of the people to be reached, the answer is easy. Already a goodly number of missionaries know these languages and others, in dead earnest, could soon learn them. So the average of 50 people a day for each missionary to preach to, is not too large. But there is a good part of the world already evangelized, and our figures make no allowance for that. And those who hear the story of salva-

tion in heathen lands will tell it to others, and so it would not be necessary for the missionaries to reach all the people.

Would the cost be so great that it would be impossible for the Baptists of the South to provide the money? The income of the Baptists of the South is \$380,000,000 a year. One-tenth of that sum would support more than twice the required number of missionaries paying each one \$1,000 a year. Is that impossible? Nay, verily, if all the Baptists of the South were so determined the world should be evangelized that they would make their supreme effort, it would not take five years till every creature capable of understanding it, would have heard the story of redeeming love.

Leaving all other Christians and all other Baptists out of the account entirely, if every Baptist in the South should win one soul to Christ each month, on an average, and each soul won should win one more a month, on an average, and so on, how long till the whole world would be saved? Just ten months! Make the figures for yourself—counting 1,900,000 white Baptists in the South and 1,500,000 people in the world, though there are not that many capable of believing.

We are receiving a good many letters in regard to our offer of a reward of one hundred dollars for the production of a new truth in theology discovered since A. D. 1850. So far nearly all the letters are from women, and they are voluminous and hazy. They will all receive due attention. One woman in the Northwest writes as the new truth she presents: "The truth is that woman is God's right hand, while man is but his left."

This is an interesting statement, to be sure, and coming from a lady, it must receive due consideration, but whether or not it be a truth in theology discovered since 1850, remains to be determined.

So far we have heard nothing from those speakers and writers who have had so much to say about "new truth," "new truth," "larger truth," "broader truth," &c., &c. We are told to "keep our minds open to new truth," and we have tried to do this, but we have simply been gaping in the darkness. We have long looked and anxiously sought for a single one of these alleged "new" and "larger" truths, but in vain. Accepting the sincerity of those who talk so glibly of such "new truths," we must believe that at least they think they have some new thing they regard as a "new truth." One would suppose that they would delight in stating these "new truths" to any one who would ask, but we have not found it so. We have asked over and over and over again in vain. We hope some of them will, for the sake of getting \$100 reward, be willing to tell us one of these "new truths," which so far none of them have been willing to tell a brother who is seeking the light. We will see.

A COLORED preacher, in speaking of the contributions of his church, said that some gave not according to their means, but according to their meanness. That is true of more than the members of his congregation. It would be a good exercise when you give to ask of your conscience, "Is this according to my means or my meanness?"

## Editorial Varieties

The *Religious Herald* tells us that President Alderman, of the University of Virginia, is writing a Life of Dr. J. L. M. Curry. We are sure it will be a book of permanent value.

Prof. J. F. Lee, of England, has written a book to prove that many centuries ago there was a great exodus from Mexico and Peru up through North America into Asia, across Behring Straits, and so on down into Africa.

The *Missionary Worker*, in bestowing deserved praise on the late Judge J. B. Scarborough of Waco, among other things, says that he was "orthodox and missionary." These two are not distinct. Being orthodox includes being missionary.

Mr. John D. Rockefeller has just given \$1,000,000 to Yale and \$10,000,000 to the new Educational Association for the cause of higher education in this country. Wisely used, this money can be the means of doing great good. We hope it will all be wisely used.

Along with our mourning over the loss of the Rev. Geo. W. Clarke from Louisville, we congratulate our church in Paris on securing him, and we are glad he does not leave the state. Our regret on losing him from Louisville is greatly intensified by the fact that his going means Mrs. Clarke's going also.

We congratulate East church Louisville, on securing as pastor Dr. Lloyd T. Wilson. He is a Kentuckian come home. At Humboldt and at Nashville he has been greatly blessed in his work, and we look for greater things yet from his labors in this city. He is just the man for East church and for Louisville. His coming is a most valuable addition to our forces for truth and righteousness.

A writer in the *Sword and Shield* says: "I was sorry that Dr. E. W. Stephens was elected head of the Baptist church south. I was in favor of Dr. W. E. Hatcher, as I think him eminently fitted for the position." Think of it! This paper opposes the Boards on the ground that they are contrary to Baptist orthodoxy, and its correspondents, with seeming editorial endorsement, talks about the "head of the Baptist church south." Ahem and ahem!!

W. Frew Edgerton in England calls upon the British Baptist Union to engage the Rev. W. J. Juniper to go over Great Britain, especially to places where Baptists are weak, and deliver his lecture on "Nineteen Centuries of Baptist History." Mr. Edgerton says: "The lecture was replete with information concerning Baptists of every century from Apostolic days downwards." It would have been well to have had this lecture on the programme of the Congress in London. Some of the Americans who will be there would be benefited by listening to such a lecture.

Prof. W. L. Potat has been chosen President of Wake Forest College in place of Dr. Charles E. Taylor. Dr. Taylor has rendered noble service for the past quarter of a century, and the College has greatly grown and flourished under his administration. We are not advised as to the reasons for the change. Dr. Taylor will still be connected with the College. The *Biblical Recorder* vouches for Prof. Potat's orthodoxy. President Potat of Furman and Prof. Potat, of Wake Forest, are brothers. They both have our best wishes. A writer in the *Baptist Courier* proposes that Furman University be made the great Baptist University of the South. We think Louisville is the best place for such a university whenever the time comes to establish it.

The *Baptist Commonwealth* speaks of the Dixon-Mathews correspondence and says it "leaves Dr. Dixon in a very unenviable position. He has not substantiated his statement nor has he retracted it." Of course, every man of honor, when he brings a charge that is authoritatively denied, will either produce his proof or withdraw the charge. Of course Dr. Dixon is a man of honor, and he will do this. But let it be remembered that he claimed to have proof which he was ready to publish if the parties interested desired; and that he said he was going at once to Switzerland on his vacation. Hence ample time should be given him before the editors venture to condemn. We are sure Dr. Dixon will do the fair and square thing in the premises.

**\$100.00 REWARD.**

We have been reading and hearing a great deal for some time past about the "new truths" in theology that have recently been discovered. We are told to "keep our minds open to new truth" in religion. It is said that these "new truths" require that we shall reconstruct our theological systems, so as to give these "new truths" their proper place. And we have made an honest effort, stretching now through several years, to find out just what these "new truths" are, but we have been utterly unable to get hold of a single one of them. We have written numerous letters of inquiry to many leaders of "modern thought" who have much to say about these "new truths," but still we have not been able to elicit a single "new truth" from any of them. We have read thousands of pages from authors full of talk about these "new truths," who descend of their value and importance, but somehow none of them venture to name any of these alleged truths.

Unwilling to abandon our search, though confessing to being somewhat discouraged, we have decided to adopt a new plan of procedure. So we hereby offer a reward of one hundred dollars to the one who will produce for us a single new truth in theology that has been discovered since 1850. We will cheerfully give a hundred dollars to get hold of a new truth in theology, such as these writers delight to talk about, but which they are strangely unwilling to specify. We offer this reward in perfect good faith and we will pay the money promptly on the presentation of the "new truth in theology," discovered since 1850.

**AMONG THE Churches.**

Walnut St. (Third and St. Catherine Sts.)—Pastor Eaton: Practical Christianity; Authority of Scripture. Pastor left Monday night on his vacation.

Broadway—Pastor Jones: Four Imperatives; Jonah.

Chestnut St.—Pastor Weaver: Lord's Supper; Obedience.

East.—Pastor Wilson preached his first sermons: Christ and Him crucified; Right relations with God. Two by letter. At 3 p. m. there were recognition services. Bro. Tipton, Eaton, Pinson, Ogden and Wilson spoke. Bro. Wilson makes a fine beginning. Bro. Cree presided and Bro. Weaver led in prayer.

McFerran Memorial.—Bro. C. W. Chadwick: Abounding in God's work; No more heat or thirst.

Twenty-second and Walnut.—Pastor Cree: Holy Spirit; Sins blotted out. Pastor resigned to take effect the last of July. During August he will supply the pulpit of the Tabernacle church, Atlanta (Bro. Broughton). One by letter, one baptized.

Clifton.—Pastor Foster: Power of the Word; Power of the Blood.

Franklin St.—Pastor Jenkins: Reconciliation; Stone of offense.

German.—Pastor Janzen: Great work of the world; God's graceful election.

Highland.—Bro. J. E. Cleaton: Legacy of peace; Bro. Means: Power of prayer.

Immanuel.—Pastor Watts: Give ye them to eat; Field is the world.

Parkland.—Pastor Taylor: I press on; World's heart hunger. Pastor began his 6th year. During his pastorate there were 331 additions.

Third Ave.—Pastor Ransom: If God be for us; Value of soul. One by letter.

Twenty-sixth and Market — Pastor Reed: Christian's race; Toward Sodom.

East Mead. — Pastor Greathouse: Spirituality; How long halt ye: Three by letter, one for baptism.

Bethlehem.—Bro. L. C. Underwood: Living Christ's life; God's call.

Anchorage.—Bro. Geo. C. Cates: Faith; Coming to Christ.

Pembroke.—Pastor Mitchell: God's for-

bearance. Mission contributions doubled. Pastor has a month's vacation.

**THE STATE.**

Pastor D. H. Howerton writes: "The Lord graciously blessed the Milton church during a twelve days' meeting in which the pastor was ably assisted by Bro. O. P. Maddox, who is now under appointment of the Foreign Board to go to Brazil as a missionary. The visible results were five added to the church by baptism and six by letter. We have almost doubled our contributions to missions this year."

**OTHER STATES.**

Pastor D. Y. Quisenberry, of Ruston, La., has recently assisted Pastor S. E. Tull of Koscisko, Miss., in a meeting which resulted in 23 additions to the church, 17 for baptism. He left a happy pastor and a greatly revived church.

Pastor Henry C. Risner, of Baltimore, accepts the call to the First church, Tyler, Texas. We congratulate Tyler and Texas and Bro. Risner. The First church, Tyler, is a fine body of saints. Their new pastor is a man of rare pulpit power and rare pastoral efficiency.

Bro. C. C. Green writes from Cuero, Texas: "I have just closed a series of meetings in which 6 professed conversion; 3 were baptized; others will follow. I begin another meeting July 1st at Slayden, Texas. Bro. J. T. B. Anderson, of Gonzales, will aid me. Bro. C. A. Each of Cuero aided me in the former meeting."

The First church, Corsicana, Texas, Giles C. Taylor pastor, have just closed a good meeting. Bro. W. K. Penrod, of Cleburne, assisting. There were 36 additions during the meeting, 26 baptized. In the ten months of Pastor Taylor's pastorate with this church there have been 131 additions, 64 baptized. The Sunday School and B. Y. P. U. are constantly receiving new members. Both church and pastor are much encouraged.

Pastor J. Lewis Smith writes from Tacoma, Wash.: "Please send my paper to Long Beach Cal. I am now moving there to take charge of the church there."

Pastor Wm. J. Holzclaw writes from Macomb, Ill.: "Have baptized 53 candidates since January. Several awaiting baptism."

Pastor Truex, with his good people at Mexico, Mo., are rejoicing over their good meeting. 52 additions to the membership with much good done in other ways.

Pastor John Mare, Groveton, Texas, closed a two weeks' meeting with 10 valuable additions to the church.

The new meeting house at Laurel Bloomer, Tenn. has been set apart to the worship of God.

The church at Peterstown, W. Va., closed their meeting with 12 additions by experience and baptism.

Rockville, Mo., a pastorless church, held a meeting which resulted in 15 additions. A prayer meeting has also been started.

Eleven additions at Little White Water church, Mo., result of their meeting.

State Evangelist Taylor assisted in a meeting at Bunton, Mo., in which 12 were added to the church.

Rutledge, Ga., has enjoyed the greatest revival in all its history. Pastor T. E. McCutchen has received more than 50 into the fellowship of the church.

At Sparta, Ga., 9 were added to the church by experience and baptism, the result of their meeting.

Pastor M. L. Dickey, San Saba, Texas, closed his meeting with 16 additions.

Liberty, Texas has enjoyed a refreshing from the Lord—13 accessions to the church.

The meetings at the Cotton Mill in Thompson, Ga., conducted by Bro. J. F. Jackson, resulted in 18 new members being received into the fellowship of the church.

**"THE ORIGINAL"**

Borden's Eagle Brand Condensed Milk and the Civil War Veteran are old friends. The Eagle Brand is still the standard. It is sold by all first-class grocers. Avoid unknown brands.

**NORTHERN VIRGINIA NOTES.**

"The fields are already white unto the harvest." These words were spoken by our Master to his disciples that were gathered about him. My six months' experience as state evangelist for Northern Virginia, under the shadow of our national capitol and within sight, almost, of the tall monument and the domes and spires of the city of Washington, has opened my eyes to the real condition of things as nothing else could have done. Notwithstanding all that has been done for the Christianization of this old world, I unhesitatingly declare that if all of our Southern States have as much destitution, as much false doctrine to contend with, and as much sin and wickedness to overcome as this portion of Virginia has, the words of our Saviour quoted above are freighted with just as much meaning now as when they fell from the Master's lips.

Virginia, the mother of states and of statesmen, of educators and preachers, with her one hundred and twenty-seven thousand white Baptists is far from Christianized, to say nothing of being baptized. Is she asleep? No. She has her one hundred and fourteen state missionaries scattered all over the state and four evangelists going to and from developing the destitute places and strengthening her weak points. Judging from Virginia's condition, the Baptists of the South should do no less for the foreign and home work, but a great deal more for state evangelization.

Dr. W. F. Fisher, one of the first appointed of our state evangelists, resigned his position, and on May 1st entered upon his duties as pastor of the church at Alexandria. There seems to be a happy fitness of things there. Pastor and people appear to be adapted to each other. On Monday night, May 12th, the church held a recognition service in honor of her new pastor. The various denominations of the city were represented by their pastors and an address of welcome, on their behalf was delivered by Rev. Mr. Brooks, of the Second Presbyterian church. An address on behalf of the churches of the Potomac Association by Dr. F. P. Barton, of Warrenton, one in behalf of the Baptist Ministers' Conference of Washington, D. C., by Dr. Weston Bruner, and the writer delivered one in behalf of the church. These were responded to with a very appropriate address by the new pastor.

Our church at Manassas—the town of historic fame—has taken steps to erect a handsome modern church building. Under the leadership of Bro. T. D. D. Clarke our cause at that point is moving forward.

Dr. I. B. Lake, the bishop of Upper-ville and a neighboring church for over thirty years, is yet hale and hearty holding a strong place in the affections of the members of the association.

Bro. C. T. Herndon, of Hamilton, has not recovered, as rapidly as we had hoped for, from his spell of typhoid in the winter. However he has renewed his duties and we hope he will soon be his old self again.

Potomac Association loses a strong man from Herndon. Bro. J. W. Wildman of that place has gone to Chapel Hill, N. C.

Judge Nicol, Potomac's moderator, left a few days ago to attend the Baptist World Conference in London.

Virginia sends a large delegation, upward of thirty, to attend this great meeting. With love and best wishes for the success, and the dear friends in Kentucky, I close.

WILLIS L. WATTS,  
Alexandria, Va., June 30.

**A GREAT INSTITUTION.**

Attention is called to the advertisement of the Southern Normal School and Bowling Green Business University which appears in this issue. This institution has an established reputation, unexcelled facilities, magnificent buildings, reasonable rates, faculty of specialties, modern methods, splendid equipments, complete organization, a Christian body of students, a fixed policy and it is located in one of the most beautiful and healthful cities in the South. Persons desiring a catalogue and journal should address H. H. Cherry, President, Bowling Green, Ky.

**RESOLUTION.**

Resolved, That the relations between us and our former pastor, Bro. Geo. W. Clarke, have always been, and are now, the best, and in him we had a pastor who was ever ready to do his Master's bidding. We cannot express our sorrow at his going, but are sure that God doeth all things well, and we pray that he may be the blessing to his new charge he has been to us. We shall always love him and pray for him.

SOUTHEAST BAPTIST CHURCH.

**ORDINATION.**

On June 2, 1905, at Delaware Creek church, Daviess county, Ky., Bro. J. W. Leighton was ordained to the full work of the Gospel ministry. Eld. J. C. Craig preached the ordination sermon and Eld. W. W. Schwerdtfeger put the candidate through a rigid examination in the presence of the council, and found him to be sound in the faith. Ordination prayer by Bro. W. W. Schwerdtfeger; charge to candidate, Eld. J. C. Craig, dismissed by candidate.

Bro. Leighton is one of the most consecrated men I think I ever knew.

**DEAR RECORDER:**

Two sinners hung upon the cross. They both prayed. The prayer of one was expressed in these words: "If thou be Christ, save thyself and us." The prayer of the other was expressed in this language: "Lord, remember me when thou comest into thy kingdom." The latter was answered: "And Jesus said unto him, To-day shalt thou be with me in Paradise." The other needed no answer, and no answer was given. Yes, the unregenerate sinner will pray if his life is in danger, but all he desires is that his depraved life may be spared.

J. R. SAMPLE.

Summit, Miss.

**DEAR RECORDER:**

The Paladuro Canon Association meets with the Amarillo saints July 20th. This association takes in 18,000 square miles of territory, and is a new and growing country. You would be much gratified to see the liberality, piety and broad outlook possessed by these thrifty gentlemen of the Panhandle country. We are having fine rains, the cattle are fat and crops are promising. It would surprise many of your readers to know that farmers are reaping 20 to 30 bushels of wheat on land they can buy for \$3 per acre. We have the most delightful climate you ever saw. Come to see us and get cool. Altitude here 4,000 feet, fine water.

Truly and fraternally,  
J. P. REYNOLDS.  
Dalhart, Texas, June 30.

**DEAR RECORDER:**

Inclosed please find check for \$2 for a year's subscription. You bring me much spiritual food and ceaseless inspiration. Your stalwart defense of truth is an unceasing joy. The Lord long spare and prosper you.

Yours in Christian bonds,  
P. E. BURROUGHS.  
Temple, Texas, June 27.

We see no occasion for any irritation in regard to the relations of our State Board and of the Women's Missionary Societies to the Mountain schools. Only let the situation be clearly understood. We have no idea that anybody is trying to do wrong, and we think only clearness is needed that every one may understand. Let those who raise money for schools in the mountains be careful to say so clearly, so that what is thus given may be distinguished from what is given for the work of the State Board. There has been some confusion, but there is no need of any further confusion, and there never was any need of irritation.

Mrs. Jeannette Robinson Murphy, folklorist, daughter of the late Prof. Norman Robinson, is visiting friends in Louisville. Her father lived in Kentucky for years and for a time he edited the WESTERN RECORDER until the state of his health required him to move to Florida, where he rendered distinguished services to the state. Mrs. Murphy makes her home in New York, whence she gives recitations illustrated with songs, and in this she has taken highest rank. She will be in Louisville for perhaps a month, and her services may be secured in neighboring towns and cities.

Last Sunday it was my pleasure to preach at Wilmore for Pastor W. D. Moore. The church is greatly improved in all respects. Found new pews and learned that the debt had been paid. Bro. Moore is greatly and deservedly loved by the church and community. Enjoyed the hospitality of my dear friends, Bro. Knight Lowry and family and Bro. Garvey and wife.

We had a pleasant call last week from Bro. W. P. Stuart, pastor of our church at Princeton, Mo. Bro. Stuart was a Kentucky boy, and we only lead him to Missouri.

The editor of this paper left Monday night on his vacation. He was accompanied by Mrs. Eaton, Mrs. Lou Monks and Mrs. Belle Giles. They visit the Pacific Coast and take a voyage to Alaska.

The remains of Mrs. Dr. Robert Ryland were taken to Richmond June 25th and buried beside the body of her distinguished husband in the Richmond College plot in Hollywood Cemetery. She was a woman of clear head and warm heart, every way worthy of her husband.

Married June 27th Rev. D. F. Shacklett and Miss Lillie Scott, both of Meade county, at the residence of Ed. G. Beard, 902 Third St. We extend congratulations.

**DEAR RECORDER:**

I have closed my work for the season, and will rest till Sept. 1st. In the last two years, with God's help, I have conducted forty meetings, in length from ten to thirty days. The doctor says I must rest my throat. I ask the prayers of all the brethren that I may be able to go to work then. While I shall visit New England, I will continue to get my mail, Box 53, Memphis, Tenn.

F. M. WELLS.

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Family Circle

Stories for the Young and Old

MY KITTY AND I

When the north wind whistles around the house, Piling the snowdrifts high, We nestle down on the warm hearth-rug— My little gray kitty and I.

I tell her about my work and my play, And all that I mean to do, Then she purrs so loud I surely think That she understands—don't you?

She looks about with her big, round eyes And softly kisses my face, When I tell her about the word I missed, And how I have lost my place.

Then let the winds whistle! For what to us Matters a stormy sky? For none have such jolly times as we— My little gray kitty and I.

MELVILLE

BY SALLIE CAMPBELL

Melville Brooks sighed a little sigh as she darned a hole in the heel of Tom's sock.

"When I hear of Margaret's writing and Josephine's teaching, it discontents me. We three were babies and school children and misses together, but since we have let down our frocks and put up our hair they have left me behind. I see no good reason for it, but it is a plain fact. It is not a nice fact."

Melville sighed again and drove her darning needle in and out with a clouded brow.

"Not that I mind mending and housework," she explained to herself, waving the sock in spirited denial. "I am not so sunk in ignorance and wrongmindedness as that. I do not despise the sort of my vocation. No, no! But its size disturbs me—its oversize, I mean. If Tom had four or five pairs of feet and half a dozen mouths, if making ends meet was an economic miracle, to accomplish which I must rise with the dawn and sit up half the night, why then, don't you see I need never hang my head and feel inglorious and ashamed. All that would be every bit as fine as magazine articles or a professorship. And I do think that I might prove to be almost capable of it."

Melville glanced over to where her grandmother sat in the cosy, bright window seat.

"It would be rather sad," she acknowledged, "to sacrifice grandmother's and Tom's little comforts in order to save me from being being unoccupied. I was merely illustrating."

The end of the darn was approaching and there was no more socks in the basket.

"Well, what does it merely illustrate? That I have energies going to waste? I have. One ought to think of oneself soberly, as one ought to think. It is dishonest—to underestimate my Lord's money. I am afraid that it is very poorly invested. But really and truly, I don't know what to do with it. There seems to be no usurpers in my neighborhood."

The last word shot a sudden thought into Melville's mind. Her face cleared a little.

"At any rate, this is my neighborhood. That is pretty clear. My capacities, whatever they are, are meant to be employed exactly here where I am. When you think of it, it is a good deal to feel sure of that."

She looked at her grandmother again, intending to consider her as the first item on her list of responsibilities. But her self-communing came to an abrupt halt. She had remembered a message not yet delivered.

"Grandmother, did you ever know a girl named Cornelia Stannard?"

"Yes, indeed. I knew her well when we were both young. But it a great many years since I have heard anything of her."

"I saw her day before yesterday at Margaret's. I can't imagine why I have forgotten it so long."

Melville brought a chair to the window seat. Her grandmother, who was much roused and interested, had many questions to ask and many reminiscences to tell of days that were long over and gone.

"Miss Cornelia," said Melville at last, catching sight of Tom at the gate. "Is a darling. She is almost as dear an old lady as Tom's and mine."

Then she went to the kitchen for a moment, thinking a little gravely on the

way of her employment of the last thirty minutes.

"If grandmother was amused, it was right. But it was hardly a climax to my late cogitations."

After luncheon, Mrs. Brooke felt wonderfully bright and rested. She had been tired in the morning. But now she could get out her writing materials and begin the letter to a grandson in Porto Rico which had been on her mind for several days. Happily for Melville's theorizing, she spoke her gratification aloud.

"Talking over the days of my youth has made me younger, apparently. I think that I can write to Robert on the strength of it."

"Do you bear that?" Melville inquired of herself. Grandmother's letters are that weak boy's best hope. They are just as really messages divine as if they were stamped with the very postmark of heaven. I could well afford to invest several half hours of idleness in a share in one of them."

"If," said Tom from the other side of the room, "wishes were fishes, we'd have some for tea."

"I am glad that they are not," responded Melville. "I don't like fishes. What kind do you wish—whales?"

"Not at all. A very middle-sized fish would satisfy me. But it is too big, notwithstanding." It was not often that Tom was anything but cheerful. But just now he looked positively disconsolate. Melville became sympathetic and straightforward.

"What is it?" she asked. "What can't you have that you would like?"

"Dick Griswold has invited me to go home with him tomorrow and spend the night, and come back the next morning on the early trolley. Some German of a queer name with half the alphabet after it, is going to lecture to-morrow afternoon on ants and things. He is a wonder, Dick says. And you know I love such talk. But I can't go."

"Why not?"

"Examination next day."

"But can't you study for it to-day and some of to-morrow before you start? You are not such a crammer that you are afraid of forgetting it all in a few hours."

"The trouble is that I can't study this afternoon or to-night. Never mind. I'll get over it. I don't know why I babble. Grown persons don't go around with their fingers in their mouths over every little molehill."

"Ant-hill," corrected Melville. "Why can't you study this afternoon or to-night?"

"Because I have something else to do."

"What else?"

"Other things."

"What things?"

"Others."

"Thomas Brooke," said Melville, shaking him by the lapel of his coat, "tell me at once what you have to do."

"To-night I have to go over old Mr. George Hunt's books with him for the Council meeting on Saturday."

Melville looked thoughtful.

"And this afternoon?" she questioned.

"I promised," said Tom guiltily, as though confessing to crime, "Aunt Jolinda Perkins to take her pig for her to Elisha Summerfield's. Aunt Jolinda can't wait over Sunday."

"Oh, not a minute! She would probably have an acute nervous seizure."

"She would probably starve," said Tom. "She has been banking on getting her pig money for a month. Poor old dame!"

Melville raised her forefinger impressively.

"I," she said, "will drive Aunt Jolinda's pig to Mr. Summerfield's."

"You!" gasped Tom. "It isn't girl's work."

"You are living in the twentieth century, please remember, dear. The sphere of woman's effort is constantly expanding."

"But it's a pig," expostulated Tom. "It squeals."

"Doubtless," said Melville naughtily, "being Miss Jolinda's. But the roads are lonely."

"And it is heavy. You could never get it aboard—you and Miss Jolinda." Tom doubled with sudden, overpowering mirth at the picture which his mind presented.

While he laughed Melville thought quickly.

"Billy and Mat Bowles will go with me," she said. "They will deem it a privilege, especially if a few cookies are added. They can do the lifting. They can hold piggy's hand when it is necessary."

Tom had stopped laughing. He was even attentive.

"As for Mr. Hunt—do you think—could I?" Melville stammered with unexpected modesty, "don't you think that I am rather good at figures?"

Tom shook his head as he handed her the reins.

"This is not a knightly performance. I doubt that Sir Galahad would sniff at it. It makes me feel very lazy."

"Go to the ant, thou sluggard," quoted Melville, in delightful haste at the opportunity, "consider her ways and be wise with an easy conscience. I am enjoying myself."

We need not linger over the transportation of Miss Jolinda's domestic animal, which was exceedingly well grown but as lively as though of a wiry make. Difficulties arose. They were, however, successively overcome—with anxious gravity on the part of Melville and Miss Jolinda, with shrill and pleasurable excitement, albeit with real efficiency, by Mat and Billy Bowles.

"He carried on, didn't he?" grinned Mat, as they turned out of Mr. Summerfield's gate in a calm that was almost poignant, being contrasted with their late vociferous companionship. "But we landed him all right."

"It appeared as if it grieved him leaving Miss Jolinda," said Billy. "I guess he loved his home."

The significance of Billy's tones was unmistakable. But Melville would not smile. She changed the subject.

"How is your mother?" she asked.

"Billy's face clouded. He left the answer to Mat."

"She ain't so very well," said Mat glibly. "She has the headache so much. She lays around the house the most part of the time."

Melville was not surprised to hear it, having some acquaintance with Mrs. Bowles. She changed the subject again.

When they reached Miss Jolinda's Melville left the boys with the carriage and went in to take the money.

When it had been counted into her hand, Miss Jolinda cleared her throat.

"I am much obliged to you," she said.

"Not at all," responded Melville civilly. "It has been fun."

"Rather unusual fun for a young lady," said Miss Jolinda. "I understood that your brother was going to attend to this for me."

Melville's wrath rose.

"Tom could not come to-day," she said.

"Spiteful old woman!" she was thinking. "After all the nice, comfortable, Christian turns that Tom has done for her, she is perfectly ready to imagine evil against him in her little unneighborly, shriveled heart! No wonder that nobody has any patience with her—nobody but Tom!"

Melville had turned to the door. In one of the strange flashes of thought that the mind knows, the bareness of the place, the bareness of the life of the shallow woman whose daily surroundings these were, were borne in on her.

She turned back.

(Continued next week)

LITTLE VICTIMS.

A small child sat on the top step with a Venus of Milo in her lap, making a futile attempt to nurse it comfortably in her motherly little arms. Her mother, noticing the visitor's surprised glance, smiled complacently.

"I am cultivating a love of form in Imogen," she explained. "One can't begin too early. I try to keep her always surrounded by perfect lines and tones."

"Oh," said the visitor.

"You have no idea how difficult it is," went on the mother, lowering her voice.

"People are always giving her frightful things—chromos of cats and dogs and garish toys that would ruin the taste of a Michaelangelo. I simply have to destroy them; I wouldn't have it on my conscience that I had passed them on to other children. Every picture in the nursery is a copy of some great master. You must let me show it to you before you go. I really took immense pains with that room."

"Yes, indeed," said the visitor.

The small girl leaned her head wearily against a pillar. She had a little pointed face, like a kitten's, and solemn brown eyes big out of all proportion. Presently she wrapped a square of scarlet silk—"pure color," her mother called it—about her chilly Venus in a hopeless attempt to make it seem more like a baby and tenderly rocked the rigid form. Then she laid it down and pretended to give it medicine out of an imaginary bottle, and one could see she yearned to feel its pulse, but had to give that up. It was clearly unsatisfactory.

When the mother went to order tea brought out on the porch, the visitor leaned toward the small girl. "Do you like your dolly, Imogen?" she asked pleasantly.

Imogen lifted a veiled look, then dropped it again toward her model of perfect form. "My cousin Caroline, she's got a real dolly, with hair you can comb, and it shuts its eyes," she said solemnly. "And it has a pink sunbonnet, and a blue and green shawl with

frings," she added, glancing distastefully at the square of pure color.

When the tea came, the child had some milk out of a cup whose lines were above reproach, and then the visitor was shown the nursery, little Imogen following behind with her Venus and listening gravely to the tale of its artistic perfection.

"I can't tell you how difficult it has been to achieve this," said the mother. "Even the legs of the chairs had to be specially—"

"I really must go," said the visitor. "On the way down stairs little Imogen complained of a headache."

"Mother will sing to you darling," was the sympathetic answer that cheered the visitor's spirits a little. Things were not utterly dreary if one could be sung to! Pleasant memories of "I had a little nut-tree" and "There came three ducks a-roving" mingled with the comfortable creak of a rocker, came back to her as she closed the front door. Then through the windows floated a well-trained contralto: the words were German, the music Schumann's.

"Lord, Lord!" murmured the visitor helplessly.

She was a conscientious woman and she firmly believed no one had a right to interfere between mother and child. Yet that very day she wrote a note asking if Imogen might not be allowed to spend the following afternoon with her—she was so fond of children, and it would be a real favor.

Imogen came—without the Venus. In a sunny bay window sat a bouncing baby doll, an artistic horror, with bulging cheeks and ridiculous blue eyes and a mop of curls assuredly beyond its years. Long clothes hid surprises in the way of petticoats viley embroidered or edged with outrageous lace and socks of a rich and glaring salmon-pink. Imogen clasped the soft, yielding body eagerly in her arms, then promptly turned it up and discovered the hidden glories. The sight of her face would have repaid one for breaking all the ten commandments.

Later in the afternoon picture books were brought out, full of green dogs and blue kittens, rousing fervent admiration. A few good cuts of old masters were slipped into the books, but she passed them by unerringly. When it came to milk out of a gilded mug bearing the legend "For a Good Child" wreathed in pink roses, she put her head suddenly down on her hostess' knee.

"Oh, can't I stay and live with you?" she cried.

The hostess, feeling properly guilty, talked hastily about Dear Mother and the pretty nursery, and was so eloquent that Imogen stayed her soul with the promise of future visits, and went home with a degree of composure to her perfect nursery and her Venus of Milo. And, conscious of having made trouble, the conspirator set about mitigating it by undermining the mother, in which she was so far successful that three months later Imogen went to sleep with a baby doll clasped in her arms, and had lost a little of her wistful-kitten expression. And she loved her rescuer with a love that was almost inconvenient.

Now it is perfectly possible that if there had been no interference Imogen might have grown up with unadulterated taste and called her mother blessed. At least, there is no way of proving to the faddist mother that these simple logical results are not possible; and she starts off with her first child very much as a person who has studied the theory of sailing might let go the sheet and grasp the tiller. By the third or fourth child she has learned that human nature offers gusts and flaws and eddies and hidden dangers that no theory can withstand, and, if she be anything of a woman, she has put away facts and supplemented her knowledge with a merciful sympathy that leads to wisdom.

But meanwhile it has been rather hard on the first child.—Collier's Weekly.

DON'T WAIT.

Do you recall the loss of the vessel called the "Central America"? She was in a bad state, had sprung a leak and was going down, and she therefore hoisted a signal of distress. A ship came close to her, the captain of which asked through the trumpet, "What's amiss?"

"We are in bad repair and are going down; lie by till morning," was the answer. But the captain on board the rescue ship said, "Let me take your passengers on board now."

"Lie by till morning," was the message which came back. Once again the captain cried, "You had better let me take your passengers on board now."

"Lie by till morning," was the reply which sounded through the trumpet. About an hour and a half after the lights were missing, and, though no sound was heard, she and all on board had gone down to the fathomless abyss. O unconverted friends, for your souls sake, do not say, "Lie by till morning." To-day, even to-day, hear ye the voice of God.

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# Stories for Little Ones.

## HIS MAJESTY KING FROST.

BY VIOLET COLQUHOUN.

It was very warm down in the earth, and the little violets were longing to push their way up to where they could see the blue sky and the sun shining.

But the older violets bade them wait, and spoke to them of the bitterly cold nights when cruel King Frost held his revels abroad, and how, when he passed, his icy breath made the flowers shrink in fear, few feeling his touch without paying the penalty of death; and they drew such pictures of the cruel King that the baby violets huddled up together and crept closer into the shelter of their Mother Root.

But one violet scoffed at their fears, and every day she put out all her strength in her efforts to grow big and strong enough to face the world, till, at last, one day she pushed her way up. She was very tired with the exertion, the strong light hurting her yellow eye after the darkness underground, and she was very glad to creep under the largest leaf she could see.

"You are very early," said the leaf. "I am afraid you are in too great a hurry, for it is bitterly cold when the White King goes past."

"Always that silly tale about the King," thought the violet pettishly.

The first few days were warm and bright, and the violet grew a beautiful deep blue, the sun smiled upon her, and the wind fanned her gently when the sun's rays grew too warm, and in the mornings the dew brought her offerings of lovely sparkling diamonds. She was very happy, and thought how silly the other violets were to have been frightened by a foolish story; so she called down to them, but could not make them hear, for they were so warm and cosy they had all fallen fast asleep.

One evening the leaves whispered to her that King Frost would be abroad that night, and she must keep well out of sight and hide under them or he would kill her. But she tossed her head and said: "She didn't believe in that King. She had watched for him before, and he never came." And she refused to bend her stem, as the leaves wished, and at last they left her alone and settled themselves to sleep.

It was very lonely, and the air grew colder and colder, and there was a great stillness, only broken by the rustle of the sleeping leaves and the whispering of the trees overhead. And presently the moon rose slowly, and the violet saw the ground was all sprinkled with tiny gems, and the leaves and moss with powdered diamonds. And she was frightened and very cold, and tried to shrink back under the leaves, but found she could not, for the King's slaves had come in the dark and coated her stem with fine diamond powder, and she could not bend it. And a tear rose in her little golden eye, and as it rolled down it was frozen into a hard stone which cut into her tender petals and hurt her. And then there was a great hush, and the trees and plants bowed their heads, for

the King was in sight. And he came in great state, for it was his last visit this season. First came his soldiers and executioners, in uniforms of grey-blue, an icy shade that made one shiver and think of the gleam of steel. And then came the courtiers in green-silver, like moon-beams on the shining ice; and the King's body-guard wore deepest blue, and in the midst came the King himself, all robed in white, with trimmings of hoar-frost lace, such as he sometimes leaves on our windows to show us he has passed, and he wore a crown of icicles that sparkled with many colors as he walked. And children scattered diamond dust before him, which fell in loveliness and hid the cruel work of the executioners.

The poor little violet shivered, and hoped the King would not notice her, for no one else had seen her, but as he passed he looked and frowned in anger at her presumption, and the violet thought her last hour had come, and prayed for mercy, and looked so pleading with the glittering tear in her eye that the King was touched. But he looked stern, and told her the penalty for her presumption in watching him, and not bowing down as the other plants, was death; but as she was so young and so fair he would spare her, and would deprive her of her lovely color instead. And he bade her look in his eyes, and, as she looked, his eyes grew kind and soft, instead of steely, and he whispered to her that she had saved him from a life he hated. For he was doomed to make others suffer till he found a flower brave enough to watch for his coming, and now he would be able to go back to Fairyland, and another King would reign in his stead. And then he kissed her softly and left her.

Next morning, when the leaves awoke, they found a white violet, so lovely and pure they thought it must be a fairy spirit, and each day the violet grew less wilful and more thoughtful for the other plants, till they came to bless her as a real fairy spirit. But she could never forget the passing of the great White King, for he had taken her heart as well as her color, and that is the reason of the wistful look that may be seen in white violets to this day.

There is no moral in this tale, except that perhaps even in this work-a-day world the touch of the Great King may, while seeming to take the color out of our lives, leave us purer and whiter in spirit than we should otherwise have been.—Little Folks.

## DUTY.

In the Franco-Prussian war a French gunner was commanded by his colonel to fire on a small house which was believed to be a nest of Prussians. "Try it with a shell, my man," said the officer. With a pale face Pierre obeyed. He sighted his piece deliberately and accurately, then fired it. "Well hit, my man; well hit!" said the officer as he looked through his glass. "That cottage could not have been very solid. It's completely smashed." Turning round he noticed a tear stealing down the gunner's cheek. "Why, what's the matter?" he exclaimed, roughly. "Parion me, Colonel," was the answer, "it was my own little house—everything I had in the world."

There are only two rules for success, viz., absolutely honesty and hard work.—Rev. A. McKenzie.

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## WOMAN'S PLACE IN THE KINGDOM.

BY M. M'GEE.

That there should be a doubt in any one's mind as to a woman's place in the kingdom of our God and his Christ, is to my mind inexplicable, for the reason that, as Baptists, we have ever held that "the Word of God is the only sufficient rule of faith and practice." And this rule is so easily discovered that none need err with regard to it. But if, for a sentiment, or because others have taught differently, we regard or ignore the teachings of the Word we are certainly at sea without rudder or compass and know not whither we are drifting.

However distasteful it may be to modern free thinkers, it is plainly and powerfully emphasized in God's Word, 1 Cor. 14: 34-35, "that God is not the author of confusion, but of peace, as in all the churches of the saints." "Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law." Genesis 3:16, "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and the desire shall be to thy husband, and he shall rule over thee." "And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church." Why this prohibition of women speaking in the churches? Because 1 Timothy 2:13-14, "Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." Again 1 Tim. 2:9-14, "In like manner also that women adorn themselves in modest apparel with shamefacedness and sobriety, not with braided hair, or gold, or pearls, or costly array; but which become women professing godliness; with good works. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Nevertheless she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety."

Now, what is the meaning of all this? Did the Apostle Paul belong to an effete age? Was he a soured bachelor? Was he writing for the generation to which he belonged? or to suit conditions in the church at Corinth, made up of those who were erstwhile heathen, or who were guilty of abominable vices unknown among us of this irreverent age? Surely no reverent one who claims the record of God as a sufficient rule of faith and practice would dare to so interpret it. Nay, verily. It was so written in the law, so interpreted by one to whom was given the key of knowledge, that he might to God's people expound the law, and stand forever irrevocable for the guidance of the hosts of the true Israel of God that by obedience to these precepts might go forth as an army with banners to the conquest of the enemies of righteousness, and bring the whole of mankind in subjection to him, who only has the right to reign as King of kings, and who only has the right as a sovereign God to issue his edicts, and whom only we are bound to obey. It

may do for others who dare to ignore the plain, simple teachings of God's record on other subjects, or who teach for doctrines the commandments of men, for those who claim that the church is a law making rather than an executive body, to so declare and follow up these declarations by setting aside the authority of the Christ; but it will never do for Baptists, for those who are set for the defence of the gospel, to accept such heresies, or to adopt such principles. No, a thousand times no. Better by far that we had never been born, or that a mill-stone were hanged about our necks and we be cast in the depths of the sea.

What, then, is woman's place in the kingdom? What is she to do? How make her influence felt, and accomplish the destiny appointed her by the Divine Sovereign? I answer, in the place God has assigned her, and where he has crowned her as a queen, with a diadem brighter and more to be desired than all the jewels of earth—in the home, where she is enthroned in more glory than all beside, where she is to adorn the doctrines of God her Saviour in the bearing, bringing forth, rearing, training, nurturing those who are committed to her keeping.—Baptist Courier.

### DEDICATION.

As previously arranged and announced the Baptist Church at Cerulean Springs, Trigg county, Ky. assembled on Sunday June 25th, 1905, to dedicate their new house of worship to the service of God.

After several songs of praise, the reading of the 90th Psalm and prayer an appropriate and most excellent sermon was preached by Rev. G. W. Perryman, D. D., of Knoxville, Tenn., using as a text the 23d verse of the 27th chapter of Acts—"For there stood by me this night the Angel of God whose I am and whom I serve." Following the sermon, R. W. Morehead, the pastor of the church, led in prayer, dedicating the house to the worship and service of Almighty God, whose is the earth and the fulness thereof, the world and they that dwell therein.

The attendance was so large that after the Baptist church was filled to its utmost capacity arrangements were made to have Rev. Ben Bogard, D. D., to preach at the same hour in the Methodist church. Rev. Walter Burns preached in the Baptist church at 2 o'clock p. m., to a full house.

During the recess the large crowd of about 600 people fared sumptuously on the good things furnished by the members of the church and their neighbors.

The entire cost of the building, about \$1,500 was paid before the day of dedication, hence there was no collection for this purpose.

R. W. MOREHEAD.

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### DISTRICT ASSOCIATIONS.

#### Place and Time of Meeting.

AUGUST.

Simpson, Shady Grove, 1.  
Blackford, Chestnut Grove, 2.  
Bracken, Flemingsburg, 2.  
Bethel, Pembroke, 8.  
Davies County, South Hampton, 8.  
Liberty, Edmonton, 9.  
Logan Co., New Friendship, 15.  
South Kentucky, Middleburg, 15  
Shelby Co., Waddy, 17.  
Green River, Caney Creek, 19.  
Gasper River, Sandy Creek, 22.  
South District Burgin, 22.  
Barren River, Freedom, 23.  
Campbell Co., Wilmington, 23.  
Franklin, Frankfort, 23.  
Ohio River, Blooming Grove church, 23.  
Ohio Co., Pleasant Grove, 29.  
Tates Creek, Scaffold Cane, 29.  
Union, Willow Creek, 29.  
East Concord, Wassiata, 29.  
Breckinridge, Cloverport, 30.  
Ten Mile, Clark's Creek, 30.  
Baptist, Glen's Creek, 31.  
Upper Cumberland, Middleton church, 31.

SEPTEMBER.

Cumberland River, Pleasant Point church, 2.  
Central, Bethlehem ch, 5.  
Long Run, Pleasant Grove, 5.  
Rockcastle, Mt. Pisgah, 5.  
Bay's Fork, New Mt. Gilead, 6.  
Elkhorn, Mt. Pleasant, 6.  
Greenup, Summit ch, 6.  
Lynn, Millerstown, 6.  
Owen, Zion Hill, 6.  
S. Cumberland River, 2nd Union ch, 6.  
Booneville, Corinth, 8.  
Stockton's Valley, Cedar Grove, 9.  
Boone's Creek, Providence, 12.  
Crittenden, Pleasant Green, 13.  
Nelson, Cox's Creek, 13.  
Russell's Creek, 13.  
Sulphur Fork, Ballardsville, 13.  
Warren, Jackson's Grove, 13.  
Irvine, Wind Cave, 15.  
Lynn Camp, Middle Fork, 15.  
2nd N. Concord, Salem, 15.  
Concord, Dallasburg, 20.  
East Lynn, Mt. Roberts, 20.  
Landmark, Drowning Creek, 20.  
Salem, West Point, 20.  
Freedom, Hopewell, 22.  
Goose Creek, Union ch, 22.  
South Union, Wolf Creek, 22.  
Three Forks, Bush Branch, 22.  
Edmonson, Holly Springs, 27.  
Goshen, Little Clifty, 27.  
Saverns Valley, Sonora, 27.

OCTOBER.

East Union, Pleasant View, 3.  
Pulaski Co., Burnside, 3.  
White's Run, English, 3.  
Little Bethel, Concord ch, 4.  
Little River, Cerulean Springs, 4.  
North Bend, Third church, Covington, 4.  
West Kentucky, Liberty, 4.  
Wayne Co., Monticello, 4.  
Enterprise, Fed's Creek, 6.  
Laurel River, Oak Grove, 6.  
South Concord, Taylor Grove, 6.  
West Union, Blandville, 11.  
North Concord, Swan Pond, 12.  
Clover Bottom, Clover Bottom, 13.  
Mount Zion, Corbin, 13.  
Ohio Valley, Audubon, 17.  
Blood River, Gilbertsville, 18.  
Graves Co., Chapel Hill, 25.  
Greenville, ————, ?

If corrections are necessary, please write to the papers.

J. K. NUNNELLY,  
Statistical Sec.  
Georgetown, Ky.

### WOMAN'S WORK IN THE MACEDONIAN CHURCHES.

It has long been noticed how peculiarly prominent women are in the narrative of Luke concerning the Macedonian churches. At Philippi the missionaries spake unto the women gathered together at the place of prayer (Acts 16: 13). The first convert and the patron of the church was Lydia, a business woman. In Thessalonica "there were added of the chief women not a few" (Acts 17: 4). In Berea "many of them believed and of the Greek women of rank and men not a few" (Acts 17:12). Also Paul in his Epistle to the Philippians makes special mention of the women in a way we find nowhere else in his letters (Phil. 4:2, 3). Also the inscriptions on monuments which have been discovered bear out this peculiar prominence of women in Macedonian society. A wife erects a tomb "for herself and her dear husband out of our common earnings," and a husband erects a tomb "for my devoted and darling wife and myself from our common savings." There are also monuments erected to the memory of famous women of Macedonia by guilds and governmental bodies, and every reference shows the esteem and deference, as well as equality, accorded to women. So we are warranted to conclude that Macedonia was a fine field for the prosecution of woman's work in the churches.

It may not be a mere coincidence that these churches of Macedonia where women were peculiarly prominent were also those most famous for liberality in their gifts (2 Cor. 8:1ff.) They took thought for the missionary and as often as opportunity arose had fellowship with his afflictions (Phil. 4:10, 14). I take it this language means more than a mere money contribution. They also gave the apostle joy in his prayer because of "their fellowship in furtherance of the Gospel," a beautiful phrase for the missionary spirit and life (Phil. 1:5). This they expressed from the very first, sending several contributions to the apostle and his fellow missionaries at Thessalonica (Phil. 4:16), and in Corinth he was paid "wages" by these churches which were so liberal in proportion to their ability that he calls it "robbing" them, and which fully supplied the measure of his wants (2 Cor. 11:8, 9). And in his work from his prison at Rome he receives from Epaphroditus such a generous gift that he has all things and abounds, "things from these Macedonians, an odor of a sweet smell, a sacrifice well pleasing, acceptable unto God" (Phil. 4:18).

I have no doubt but that this glorious record of the Macedonian churches in ministering of their substance to the poor saints in Jerusalem and in repeated contributions to the support of Paul's missionary company, so strikingly contrasted with the churches of Achaia and not to be found in the churches of any other province, was due to the prominence of women.

It reminds us of "the women" disciples who followed Jesus in Galilee and to Jerusalem; who were ministering to him of their substance while he was at work, and watched him on the cross and attended his burial and first saw him as risen Lord; and who also became one of the component elements of the church at Jerusalem. The way the apostle refers to "these women" of Macedonia

(Phil. 4:2) seems to me to imply that they were a definite, organized band.

Euodia and Syntyche were leaders among them and did not get on very smoothly. They were opinionated women, with minds of their own—a very dangerous though useful virtue, for when pressed too far it becomes stubbornness and is hard to get along with. The opinionated women are the most useful women in the world; but they need help to keep them from raising a row by the very vigour and aggressiveness of their service. Euodia and Syntyche were doubtless great women in Christian work and devoted to missions, and their names are written in the book of life. A study of the Macedonian churches should give our Christian women great boldness and aggressiveness in prosecuting woman's work in the churches of our day and land, for woman's station and opportunity to-day is much like that which it seems was her heritage in Macedonian society.

A. J. D.

### THE INCREASE OF GOD.

There is an increase which is not of God, and on which His blessing does not rest. It may be the increase of wealth or of power or of knowledge or of success. It may create envy or admiration in the minds of men, but God is not in it, and its doom is as certain as it is bad. It is the increase of selfishness and pride, sometimes accompanied by hardness and even by cruelty, and of these things there is but one inevitable end. They are destined to the fire which is not quenched, after the manner of all things evil. Occasionally the increase which is not of God is accompanied by cheerfulness and charm. The sunshine of worldly favor warms into life a certain pleasantness which carries attraction and influence, and all seem good and fair. "Their strength is firm. They are not in trouble as other men; neither are they plagued like other men." Good men become envious of such prosperity. It looks uncommonly well, and draws to itself yet more and more of the world's goodwill and applause. What could be better? It is everywhere and in every sense pleasing. Sorrow and sighing are far away. The lonely, hard, uphill road is not there. Is it not the place of green pastures and still waters? There is the voice of singing, too, and all the music of earth is there. Especially are young hearts, in love with life, drawn to its gladness, and a deep dissatisfaction is felt for all forms of life which are not coloured by its charm and warm with its glow. They do not see yet how frail a thing it is, and on what a flimsy foundation it rests. They do not see that it lives wholly for itself, and, like everything that lives for itself must one day droop and die. If they knew how easily and how soon it is overcome of terror, and in what abject misery it ends, they would ask for something more enduring than mere happiness, and be content with less that they might have more.

Again. There is an increase of church influence which is not necessarily the increase of God. There is nothing immoral in numbers, and yet we may seek numbers at the expense of spirituality. It is possible to increase in numbers and decrease in power. Christ is not always on the side of big battalions. A church may hum like a hive of exceedingly

busy bees, and yet be without the life divine. A church may shine with success, and yet have no heavenly light above the altar. It was to the church which said, "I am rich, and increased with goods, and have need of nothing," that Christ sent the shattering message, "Thou art wretched and miserable, and poor and blind, and naked."

We may think more of increase than we think of God, and then we are desperately nigh disaster. We may seek success instead of seeking Him, till it becomes necessary for Him to dash the intoxicating cup out of our hands.

Instead of losing sight of our work in our Master, we may lose our Master in our work, and then we are in danger of losing both. Institutions have no permanent value save as they are the fruit of Christian love and worship. Organizations are cumbersome and crippling things if the holy fire be not there. When we have said and done all, our chief work is not to build towers to the skies, but to clear all spaces for the shining of the Shekinah light. "I heard behind me a voice of a great rushing, saying, 'Blessed be the glory of the Lord from his place.'" There is at once our witness and our inspiration. The glory of the Lord, when it shines through our life, puts out all our little candle-lights, for it is morning all over our world. "Seekest thou great things for thyself? Seek them not." "Seek first the kingdom of God, and His righteousness; and all these things shall be added unto you."—London Baptist.

**OUR GOVERNOR IS DOING THINGS.**

"The lid is on," and Gov. Folk's foot is on it. This worthy and honorable gentleman is bringing things to pass at this time along the line of Sunday closing in St. Louis, Kansas City and St. Joe. He has but simply ordered it to be done.

I append herewith an extract from the St. Louis Republic, date May 7th, which will give you and your readers an idea as to the effects of the agitation of this grave question, at least so far as St. Louis is concerned:

"The grocerymen of North St. Louis who operate saloons in connection therewith say that not only will they keep their bars closed to-day, but that the 'lid' is a good thing. Several proprietors stated yesterday that they hoped to see a continuance of the Sunday closing law.

"The grocery stores proper will be kept open until noon, as heretofore, but no intoxicants will be sold.

"We find the closing order a good thing," said one proprietor yesterday. "We can now have half a day of rest and secure the same results, for our bottled beer and other liquor trade has increased so on Saturday night that we do an entire day's business in a few hours. Where we did not sell but probably but one or two cases of bottled beer before, Saturday night we now dispose of thirty-five or forty. Other liquor trade has increased correspondingly."

"The police say that the law within the city will be enforced as rigidly as on previous Sundays since the reign of the 'lid,' and the saloonkeepers declare that as long as such is the proclamation they will abide by the orders to keep doors closed and bars dry.

"Henry Weaver, proprietor of the Planters' Hotel, whom the

managers of the other hostleries have been watching to take the initiative, stated yesterday afternoon that he was not going to take any steps which might be taken as an infringement of the Sunday closing law, and that today the bars would be as inoperative as on the Sundays past since Commissioner Mulvihill sent out the edict.

"The Planters' barbershop, which is not under Mr. Weaver's direct control, will also be closed to-day, although there had been rumors in the week that this place might be one of the first to test the law. The other barber shops, so far as is known, will keep in line."

Added to the above is an appended statement I take from the CENTRAL BAPTIST of May 4th, which is part of an editorial. Speaking of some calculations the saloon men have been making, the CENTRAL says: "They figure out that frequenters of saloons save for their families about \$140,000 every Sunday which heretofore they spent in drink. Right over against this they (the saloon men) prove to a demonstration that the falling off in the sales of liquor, the loss of wages to bar-tenders and porters will inflict a loss upon the traffic of about \$200,000." The CENTRAL adds: "If these calculations are correct it has been costing the saloons about \$50,000 more to run on Sundays than the amount of their entire receipts. One woman is quoted as an ardent advocate of Sunday opening, that heretofore her husband went with her to church in the morning and drank beer with her in their home in the afternoon."

In many places in Missouri saloon license have been about doubled—this is in order to lessen the number and possibly the evil—and in still other places license has been refused. I see the same state of affairs in Illinois—all of which goes to emphasize and demonstrate the fact that public sentiment is not only being educated but aroused against the saloon and the liquor traffic."

Our Governor has started the ball a rolling, as he did in the cases of hoodlums, bribery, &c., and who knows but that the daybreak of better times morally is about to be ushered in; and the herculean power of the saloon broken and its influence checked. Is it something too good to be expected? I think not; but if so, not too good to be prayed for and worked for.

What the Hon. Joseph W. Folk has done in Missouri it seems to me can be brought about in Kentucky and all the states, for that matter, unless their laws are radically different from those of Missouri.

JOS. N. BARBEE.

**OUR JUNE ADVANCE.**

For some six or eight years June has been the largest month of the year in the receipts of the Sunday School Board, each year leading all previous years and setting a new standard for itself as well as for the other months. And yet with each succeeding year it has advanced in receipts and volume of business, giving the largest day and week and month in the history of the Board.

The June just closed is not only no exception, but surpasses all others in such way as was never known before. On what is called "big day" (the Wednesday preceding the last Sunday in the month) the advance over last year for the same day was for more than three



**\$5 to \$8  
a week**

## Vacations

If you are looking for a place where at an average cost of from \$5 to \$8 per week you can have a vacation brim full of real pleasure, the sort where you do nothing but simply have fun from sun up to sun down, and your only care is to be on hand at meal times, the inland lake country in southern Michigan and that adjoining it in northern Indiana is the place.

It is a charming region, with hundreds of sparkling lakes, varying in size from a few acres in extent to 8 miles long by 3 wide; beautiful woods and bright running streams.

There are hundreds of places in this summer country (small hotels, farm homes, etc.) where good board and rooms may be had at above rates, or, if you prefer, you can camp out, supplies being easily obtained.

You can fish, boat, bathe, and enjoy in many other ways the simplicity of summer life here afforded. Trains of

### The Lake Shore & Michigan Southern Railway

penetrate this entire section, and reduced rate tickets are on sale daily, by all railways, in connection with the Lake Shore, from June 1 to Sept. 30, good until Oct. 31.

Our book, "Quiet Summer Retreats," covering a large list of boarding places, with rates, proprietors' names and addresses, features of location, camp sites, furnished cottages, etc., will assist you in selecting a place, and will be sent by undersigned for 2 cents in postage.

For summer excursion rates and tickets to points named in book apply to your local ticket agent. If he cannot furnish same, or if you wish any detailed information, address

A. J. SMITH, G. P. & T. A., Cleveland, Ohio.

hundred orders and for more than four hundred cash letters, and for over twelve hundred dollars in receipts; the week itself went ahead of the same week last year by twenty-five hundred dollars, and the whole month made a gain over last June of more than five thousand dollars.

We have had great advances, in the past, but never equal to this in so short a time. The gain is in volume of business and comes from all the states, with Texas, Arkansas and Missouri among the foremost. Every one who has sent, or has in any way influenced others to send orders to Nashville has contributed to this great showing and shares in all the Board is doing.

The Board has paid to the Foreign Mission Board the two thousand dollars promised at the Convention for the Chinese Publication Society. Our field work is moving with increased force and with promise for larger usefulness. Everything is in excellent shape with the finest of prospects for the year.

J. M. FROST.

Nashville, Tenn., June 30.

**GOD'S PREROGATIVE TO COMMAND OUR DUTY TO OBEY.**

BY T. E. RICHEY.

Near a score of years have fled since London *Public Opinion*, commenting upon Canon Taylor's remarkable paper on the failure of missions, stated that, "Even were our missions complete failures, it would still be our duty to obey our Master and to proclaim the Gospel to every creature, though each soul cost tentimes as much as it now does."

I would gladly shout "amen!" to this statement loud enough for *Public Opinion* to catch my voice across the ocean, for it is pure gold. In the first place, it is our duty to obey God whether we see any reason or wisdom in his commands or not. It is enough for us to know that he has said that "repentance and remission of sins shall be preached in his (Christ's) name among all nations," and that he has issued to us his order, "Go ye into all the world and preach the gospel to every creat-

ure." We talk about being soldiers of the cross and about Jesus being our Captain, and about the weapons of our warfare, &c., &c., but we need to learn that soldiers are not to ask questions of their commanders regarding their orders, nor to suggest any kind of change or modification of orders. It is their business simply to obey strictly and implicitly. It is the commander's business to look after results. Besides, to hittle or hesitate or doubt regarding the importance of the Lord's command to us to hasten the Gospel to all the ends of the earth is to question his wisdom and beneficence in giving the command. This would be presumptuous and insulting, and indeed a species of infidelity itself.

Again, "though each soul should cost ten times as much as it now does," even that soul's salvation would be large compensation for the expenditures in its behalf, great as they may appear to have been of time and money and of life itself. What is just one soul worth? Is there wealth enough in all the world to balance against it? What are all the silver, and gold and jewels and precious stones that exist to the value of one immortal soul?

Still another thought. Though under no obligation to do so, yet God has graciously given us abundant assurance that if we patiently sow the seed and cultivate the ground, and persevere on and on without despair, hoping and trusting him, we shall reap at last, "Behold, I come quickly and my reward is with me to give to every man according as his work shall be." Jacob wrestled earnestly with the angel refusing to relax his hold till the blessing came. Darkness reigned, but he suffered no abatement of resolution till light at last broke upon him and with it the gracious voice proclaiming, "Thou hast power with God and with men and hast prevailed!"

Carey labored and suffered and trusted God in the dark heathen land seven long, sad years before the one soul shouted in his ears its praise to God for deliverance from sin. But see what has followed! The Carey mission has become, perhaps, the most fruitful

**Remarkable Invention**

**AN INSTRUMENT THAT RESTORES EYESIGHT.**

**Spectacles Can be Abandoned.**

This instrument is in the form of a Pocket Battery, which the inventors have patented, and which they call "Actina," a word which is their trade-mark and owned by them.

In the treatment of eye diseases the inventors of "Actina" claim there is no need for cutting or drugging the eye, for any form of disease, cataracts, pterygiums, and other abnormal growth can be removed and weakened vision restored by the new and more humane method. If this is a fact there will be no need to go blind or to wear spectacles. "Actina" has been tested in hundreds of cases and has effected marvelous cures. So confident are the inventors that this device is an article of great merit that they give an absolutely free trial. They want every one interested to make a thorough investigation and a personal test of the "Actina." As it is sent on trial postpaid, any person can give it this test.

They issue a book of 100 pages—a complete dictionary of disease—which tells all about "Actina," the diseases it will cure, what others think of it, what marvelous cures it has effected, and all about the responsibility of its owners, and it is sent absolutely free upon request. This book should be in the library of every family. Address New York and London Electric Association, Dept. 88 R, 929 Walnut Street, Kansas City, Mo.

one in all history. Hundreds of thousands of souls will rise up in the judgment day and proclaim the name of Carey blessed as being the redeemed fruitage of his persevering labors. God will not suffer His Word to return unto him void. He has declared that it shall accomplish that whereunto he hath sent it. This is enough. Let all take courage then, remembering the assuring promise: "Blessed are ye that sow beside all waters." "He that goeth forth and weepeth bearing precious seed shall doubtless come again with rejoicing bringing his sheaves with him."

Princeton, Ky.

It is every man's duty to be wisely industrious, generously economical, trustingly careful for the future, scrupulously honest.—Selected.

### Dandruff

Men once a week, women once in two weeks, should wash the head with a copious lather of warm water and Glenn's Sulphur Soap. It will remove and keep out dandruff.

Glenn's Sulphur Soap is a specific for scalp and skin diseases. Be sure and get

### Glenn's Sulphur Soap

See a cake at all drug stores or mailed for 25c by The Charles N. Crittenton Co., 115 Fulton St., New York.

### SPEND THE SUMMER IN THE COUNTRY.

The most attractive months to visit the country are undoubtedly the summer months: away from the heat, noise and dirt of the city and the plants of the forest, breathing the pure air and with the best water and most wholesome food; who would not feel well under such circumstances?

The discouraged invalid and the fretful child show the healthful effects of such surroundings, and those in the best of health renew their youthful spirits when transplanted from wearisome business cares to the haunts of nature. The usual deterrents to such needful trips are poor transportation facilities, great expense and poor accommodations.

There are two places within easy reach of Louisville to which none of these objections will apply, and if the attractive features peculiar to each were as well known as they should be it could easily be believed that every individual in this city who is not inclined to expensive trips to the seashore or the Northern Lakes, would spend a portion of each summer at one or the other.

Drennon Springs, located one mile from the Kentucky River, meets most fully the desires of those who prefer comfort, health and rest to style and show. This place is reached via Worthville and steamer, only four hours from Louisville. The ride of an hour and a half from Worthville to Drennon Springs, on the most beautiful stream in the interior of this great country, is an ever-remembered treat; at Drennon Landing a stage carries passengers to the Inn at the Springs. The waters from these several springs in their medicinal properties equal any in the world. The hotel, located in the midst of an extensive heavily-wooded park, will satisfy the most exacting guest; service and cuisine excellent, far better than your experience teaches you to expect at a summer resort; the cleanliness in evidence everywhere will strike the visitor with glad surprise, so unusual is it at most summer hotels. Among the guests there is a noticeable absence of disagreeable people; if any such go there the environments are so delightful they cease to be disagreeable. Mr. W. L. Crabb is the manager of Drennon Springs. The round trip rate from Louisville to the Springs, including the river trip, is \$4.35; the charges at the hotel are very reasonable.

Differing in most respects from the place just described, Middleborough is in another way as attractive, situated in the mountains of Eastern Kentucky, within a short distance of a beautiful lake offering fine sport for the angler, with numerous drives, walks, magnificent views from rugged mountain peaks, a cool, bracing, invigorating atmosphere this point appeals to the tired and house or office-worn man or woman with wonderful power. The "Middleborough" is a hotel worthy of patronage of the large number of appreciative people who this season are spending their vacations there. Mr. W. W. Howe, the manager, has had many years' experience catering to the tourist at various resorts and the service provided at his houses is invariably of a high degree of efficiency. The rate Louisville to Middleborough and return is \$10.75. Full information as to Drennon Springs or Middleborough can be obtained at the City Ticket Office, Louisville & Nashville R. R., southwest corner Fourth and Main Sts., Louisville, Ky.



**COLORADO'S COOL RESORTS**  
BEST REACHED VIA  
**MISSOURI PACIFIC RAILWAY**  
Colorado Short Line  
TO  
**UTAH AND PACIFIC COAST**  
THROUGH PULLMAN SLEEPING CARS, FINE RECLINING CHAIR CARS, DINING CARS (MEALS & CATERING), ELECTRIC LIGHTS AND FANS.  
For further information, address Company's Agents, or  
**H. C. TOWNSEND,**  
GENERAL PASSENGER AND TICKET AGENT, ST. LOUIS.

## The Farm and Household

Meier & Huffman bought of M. E. Allen & Co. 21 choice heifers at 3 1/2 cents.

Gentry & Kenney bought of Mr. W. C. Floyd, of Hustonville, an excellent pair of 3-year-old mares for \$350.

A Chicago correspondent of the *New York Herald* has made a careful estimate of the wheat crop of 1905, which he considers the largest crop since 1901. The winter wheat crop in fourteen States is estimated at 348,000,000 bushels. To Kansas is assigned 75,000,000, to Nebraska 39,000,000, and to Missouri 37,000,000 bushels, these three being the largest producers. To Kentucky are assigned 10,000,000 bushels. The total winter crop in all the States is put at 411,000,000 bushels. The spring wheat is involved in more uncertainty, because the harvest is further away, but on the basis of the present condition it is figured at 259,000,000 bushels. Adding the two together, we get a grand total of 670,000,000 bushels. This gives the largest since 1901, when the final figures were 784,460,218 bushels. If the wet weather continues the Kentucky crop will be greatly damaged.

Several crops of new wheat have been bought in Scott county at 85 cts.

Andy Dykes sold to Bart Brabb Lumber Co., two fat cows at \$3.25 per 100.

Mr. Joe Croxton sold to James Patrick, of Stanton, a fine brood mare for \$250.

Very few cattle on the market at Georgetown court Monday, and sales were small.

Mt. Sterling Court.—Cattle on market mostly of inferior quality, and duldest court seen for years. The best price of the day was \$3.75 for some 900-lb. steers. Some demand for mules. One pair heavy 16-hand mare mules brought \$400.

A Missouri paper says: "Our advice to Missouri is, don't buy automobiles; buy mules." This blast of wisdom is based upon a prediction of government authorities that next year mules will be worth \$230 and draught mules will be in demand at \$200 each. The mule has become a social and economic necessity. As one enthusiastic writer puts it, "the mule is fittest, hence it is bound to survive. Long after the last human being has been kicked off the face of the earth by the tentative prehensile slipper of a Missouri mule, that staunch animal will roam and bray through the hills and continue to command the top of the market."—Winchester Democrat.

Shorthorn prices are steadily increasing. At the sale of E. C. Bellows, at Marysville, Mo., 66 head brought an average of \$118. At the sale of Milton E. Jones at Williamsville, Ill., they averaged \$290 a head.

Col. E. F. Clay, of Bourbon Co. sold ten head of thoroughbred yearling horses in New York last week at an average price of \$1,000 per head.

### CARROTS AS FEED FOR LIVE STOCK.

For the farmer who has no silo, and consequently only dry feed for his live stock during the winter, a patch of carrots may be a very profitable investment. We have grown them for several years, and find them a paying crop. As is well known, the carrot has a tonic value far beyond its food value. One carrot a day will go far toward keeping a horse in a thrifty condition. For milch cows, too, they are one of the best medicines, toning up the digestive organs, keeping up the appetite, and increasing the milk flow.

The carrot does best on a rich, loose, loamy soil; and the richer it is the better. If it can be well manured the fall before planting, or even a month or so before it, a good crop can be counted on. If manure is not available, an application of 500 or 600 pounds of fertilizer per acre will usually prove profitable. A mixture containing 3 per cent of nitrogen, 3 per cent of available phosphoric acid and 5 per cent of potash is recommended by some authorities. The seed should be sown as soon as the ground is warm, in drills far enough apart to permit of cultivation. Two or three pounds of seed will plant an acre, and three or four ounces will plant as big a patch as any one needs for a first trial. The seed should be sown thickly, so as to insure a good stand; then as soon as the plants are large enough, they should be thinned out to four inches apart. After the first working, the cultivation is as easy as that of any other crop, all that is necessary being to keep the soil loose and well protected by a dust mulch—a very easy thing, as we all know.

The carrots need not be gathered until there is danger of frost, and can be kept easily all winter in any cool, dry place that will keep potatoes. All that is necessary is to keep them from freezing.

As to varieties we have grown the Long Orange, Danvers Yellow and White Belgian. The two latter are the heavier yielders, but the quality of the other is superior. The Danvers is more easily gathered than the Long Orange, yields about as well, and is probably as good as any. Other varieties highly recommended are Lobberich and Improved Short White. Yields of 25 to 30 tons per acre are often reported; so it is clear that the crop may be a highly profitable one.—E. E. Miller in *Country Gentleman*.

W. M. Clark, of Dry Ridge, sent to the *Williamstown Courier* office a freak raddish, grown in his garden this spring. Two radishes, a white and a red one, were growing side by side, an inch or more apart. At a depth of nearly two inches, the white one wrapped itself completely around the red one, and tied itself in as perfect a knot as could be tied with a string.

Kansas has dropped her estimate of a wheat harvest from

### A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling of the Spine, Pains in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 15 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 112, Notre Dame, Ind.

100,000,000 bushels to 80,000,000 bushels. Wind, drought and black rust are the factors which have lowered the estimate.

### WHITE CLOVER—A NEGLECTED CROP.

This clover grows naturally and readily in the eastern part of North Carolina, and is now seen here and there in green patches at the foot of trees, along fences and in other places away from the well-trodden highways. It is believed by some that it will not flourish in light soil, but observation proves that it will grow wherever grass grows; and that with due cultivation it makes excellent pasturage and amply repays the pains bestowed on it by greatly enriching and rejuvenating the soil.

It is distinctly different from red clover, which has a long taproot, and has also a rank top-growth as much as three feet high on rich ground; and, in consequence, takes much from the soil. But the small, fibrous rootlets of the white clover form a close in at from one to two inches thick, a part of which annually decays and goes toward the enrichment of the soil. From three to five years it makes the best of pasturage for all kinds of stock. At the same time, by silent, natural processes it both rests and fertilizes the ground. All crops following a white clover fallow are sure to be good with ordinary seasons.

About fifty years ago two intelligent and progressive young planters living on the Albemarle Sound a few miles from the historic town of Edenton, observed that this clover was an indigenous growth on their plantations. They reasoned that it ought, therefore, with cultivation to make good pasturage. They accordingly began saving seed from the volunteer growth, and so they gradually set a large part of their available land in the clover. In three years they had the finest pastures and best stock in the country.

The writer once visited one of these planters in the month of May. A dense growth of the clover, about knee-high and free from weeds, covered one of the largest fields. The white blossom was like a fresh snow-fall, and its fragrance filled the air; the murmur of myriads of bees gathering honey charmed the ear with its music. Horses, mules, horned cattle and hogs were contentedly grazing.

The best of butter, the most beautiful honey, were products of the clover. The stock were the admiration of the neighborhood. Lands worn by two hundred years' cultivation on the old system were restored and made productive; and were producing excellent crops of wheat, oats, corn, cotton, sweet potatoes and turnips. Then the clover seed found a ready market at \$10 per bushel. They were trodden out by horses or mules on smooth, hard ground prepared for the purpose, and were afterward carefully winnowed from dirt and chaff by being run through a fan.

Of course these planters used other fertilizers, such as Peruvian guano in moderation, offal from their fisheries, and especially home-made manure—for they were rarely without a "compost heap," that indispensable accessory on a farm. But they relied mainly on their clover for pasturage, and for the permanent improvement of their land.—*Progressive Farmer*.

### NEW INVENTION!

Write for new booklet, Special Offer this month. Our new Quaker Folding Vapor Bath Cabinet, Patent No. 1,000,000, is a new and improved product. Everybody delighted. Enjoy at home for 50 cents all the marvelous cleansing, invigorating, curative effects of the famous Turkish Bath. Open the 100,000 air pores, purifies the entire system. Soothe the skin. Prevents disease. Saves Dr. Pills. Cures thousands. Kaiser's drugless remedy for colds, gripes, rheumatism, indigestion, blood and skin diseases, kidney trouble, children's diseases and female ailments. Guaranteed. Sent on 30 days' trial, \$1.00 to \$2.00 a month, according to general agent. 1005 South WORLD MFG. CO., 82 WORLD BUILDING, CINCINNATI, OHIO.

### HIGH UP IN THE TENNESSEE MOUNTAINS

From one to two thousand feet above the sea level are located many delightful Summer Resorts with the most picturesque surroundings, mineral waters in abundance, springs that never fail and pure mountain breezes insuring cool days and nights. The accommodations afforded visitors in the way of hotels and boarding houses vary from the elegantly appointed inn to the humble farm house, where the charms of country life may be enjoyed to the utmost.

About May 10th the Nashville, Chattanooga & St. Louis Ry. will commence distributing a beautifully illustrated folder giving a list of these resorts and a brief description of each, also a list of hotels and boarding houses with rates, etc.

Write for a copy before making your plans for the summer. Mailed free upon application to W. L. DANLEY, General Passenger Agent, N. C. & St. L. Ry., Nashville, Tenn.

CUT OUT AND SEND TO-DAY. W. L. Danley, Gen'l. Pass. Agent, N. C. & St. L. Ry., Nashville, Tenn.

Please send me one of your Summer Resort folders as advertised in the Western Recorder.

NAME .....

ADDRESS .....

### More Double Track

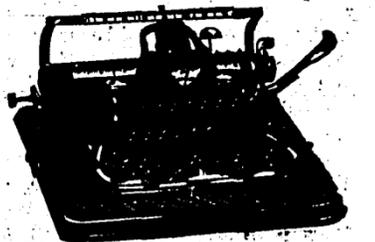
Writing in *The Raleigh Post* of yesterday, Mr. J. C. Caddell foresees the time when trains running between Greensboro and Charlotte will dash through a continuous city, and says that the next ninety-nine year lease of the North Carolina Railroad by the Southern will call for four tracks instead of one. So, indeed, it will; and this reminds us of the agreeable statement in the Washington correspondence of *The Post* of yesterday that a force of hands will to-morrow begin grading on the double track between Greensboro and High Point. It is a continuing wonder how the Southern Railway contrives to handle so many trains, passenger and freight, on a single track, between Greensboro and Charlotte, with so few accidents, and a continuous cause of congratulation to the alert and clear-headed train dispatchers. The Southern is a great system, the most effective developer of the South, and it has not undertaken its double-tracking policy too early. Think of the volume of its traffic fifty, even twenty-five years from now.—*Charlotte Observer*, April 16, 1905

To Obtain the Best Results USE THE

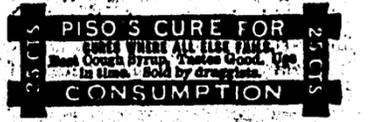
### Southern Railway

W. H. TAYLOR, G. P. A., S. H. HARDWICK, P. T. M., Washington, D. C.

### BLICKENSBERGER TYPEWRITER



Why pay \$100 for a typewriter when you can buy a machine for \$35 and \$50 that will do anything that a \$100 machine will do, and is more convenient, and, in many respects, superior to them and more durable. For full information address THE BLICKENSBERGER TYPEWRITER CO., No. 343 Fifth St., Louisville, Ky., or The Baptist Book Concern, 643 Fourth Ave., Louisville.



**PISO'S CURE FOR CONSUMPTION**  
CURE WHEN ALL ELSE FAILS  
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

# HIMALYA

(THE KOLA COMPOUND)

The African KOLA PLANT is Nature's Positive Cure for HAY-FEVER and ASTHMA. Since its recent discovery this remarkable botanical product has come into universal use in the Hospitals of Europe and America as an unfailing specific, proving that

# HAY-FEVER

—AND—  
**ASTHMA can be CURED.**

Mr. W. H. Kelley, 317 45th St., Newport News, Va., writes Jan. 23, 1905, was a helpless invalid and was cured of Hay-fever and Asthma by Himalya, after 15 years of suffering. Mrs. R. Neely, of Hill City, Kan., writes Jan. 25th, had Hay-Fever and Asthma for ten years and could get no relief until cured by Himalya. Mr. B. L. Closser, 118 Morris St., Philadelphia, writes Jan. 15th, Doctors did me no good, but Himalya cured me. Mr. W. F. Campbell, Sanbornville, N. H., also writes Feb. 6th, that Himalya cured his son. Rev. Frederick F. Wynn, the noted Evangelist, of Abilene, Texas, writes April 13th, 1905, I never knew an operator to recommend Himalya, as it cured me of Hay-Fever and Asthma, and have never had any return of the disease.

Hundreds of others send similar testimony proving Himalya a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-fever sufferers should not fail to take advantage of this opportunity to secure a remedy which will positively cure them. To prove the power of this new botanical discovery, if you suffer from Hay-Fever or Asthma, we will send you one trial case by mail entirely free. It costs you absolutely nothing. Write today to the Kola Importing Co., 1162 Broadway, New York.

# DEATHS

For actual subscribers we insert an obituary of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

### DE HAVEN.

Mrs. Bettie R. De Haven was born in Oldham county, Ky., April 20, 1835, and died at her home in La Grange June 13, 1905. Her whole life was spent in or near this place. She was raised by her uncle and aunt, John Keynon and wife. She professed religion and joined the Baptist church when eleven years old. The writer was her pastor during the three years from 1877 to 1880. In all her church-life she was foremost in devotion, zeal and benevolence. She said in those days, when her means were moderate, that she labored to get that she might have to give. She did love to give.

In 1883 she married Judge Sam E. De Haven, who possessed great wealth. She became a widow in 1893. The only real enjoyment she seemed to have had with her wealth was in dispensing it where she saw there was need. There is no record and no way of reckoning her benefactions, and especially to the poor, a host of whom now call her blessed. Among her larger benefactions were a twenty-five thousand dollar memorial church in honor of her husband; a thirteen thousand dollar lot and monument for his grave, and five thousand dollars she bequeathed for the support of the church. Her brothers and their families shared with unspeakable fullness her benevolence and beneficence. But all of these together are not equal to her daily, unobserved ministrations to the poor and needy, the number and aggregation of which is known only in heaven. She never forgot the injunction, to let not the left hand know what the right hand doeth. Her service, suffering and sacrifices were with supreme unselfishness, and her desire to live longer was that she might do the more. She not only "went about doing good," but she never wearied of well-doing. Her body was a "living sacrifice," as she wore it out ministering to others. And it was time for something to be done for her, and the best, and perhaps only thing was for her "to fall on sleep," and "enter into her rest." She could not otherwise have rested from her labors, for when her body was helpless, her mind and heart seemed to labor the more. And now that the tide has turned in her favor, we should not selfishly sorrow at our loss, for however great that may be, it cannot be compared to the exceeding greatness of her gain. "To die is gain" indeed to her, and "to be with Christ is far better." "In Paradise!" where light and life and love ever grow, and where sorrows never go. "There the wicked cease from troubling and the weary are at rest."

There is a night of sleep for the frail body, but the resurrection morn will soon bring that to an everlasting end. Her mouth, now dumb in death, will, in the vigor of renewed and everlasting life, shout triumphantly, if not defiantly: "Death! where is thy sting? Grave, where is thy victory?"

I thank my God that even for a short time my pathway was directed into the light of such a life as hers. If her love to Christ is to be measured by her love to his people, his cause, his church, and his commandments, then we know that she not only passed from death to life, but also has passed through death to glory, expecting "at the last day" these "rich rewards" which "are according to works," and her works are not ended, and may not till time shall end. May great grace be upon her only brother, John Russell, and the adopted families and numerous friends, and may we all be as sure of the re-union as we are of the shortness of the separation.

The writer assisted Pastor J. E. Johnson in a simple funeral and a sad burial in that earthly paradise, Cave Hill Cemetery. Peace to her just and honored memory.

### MOBLEY.

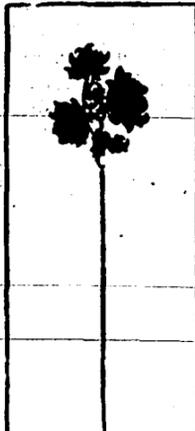
Another good man has fallen asleep in Jesus—Rev. Aquilla Mobley, of Powers, Casey county, Ky., in his 64th year. He and my brother, J. M. Coleman, were ordained by Mill Creek church, Nelson county, Ky., in July, 1868. In his native and adjoining counties he spent his

### A Few Selections from Glorious Praise to Give You an Idea of Its Value

- Abide With Me
- Abiding and Confiding
- A Blessing Eternity
- Alas! and Did My Saviour Bleed
- All Hail The Power
- All Take Away
- All the Way My Saviour Leads Me
- All to Christ I Owe
- Amazing Grace
- At the Cross
- Blessed Assurance
- Blessed Be the Name
- Blest Be the Tie
- Close, Close to Thy Cross, O Christ
- Come, Great Deliverer, Come
- Come, Thou Fount
- Draw Me Nearer
- God Be With You Till We Meet Again
- Graven On Thy Palms
- Heavenly Sunlight
- Hells of a Mighty King
- He Leadeth Me
- He Saves Me
- Hide Me, O My Saviour
- Edify in Thee
- Holy, Holy, Holy!
- Holy Spirit, Faithful Guide
- Home Over There
- How Firm a Foundation
- I Am Praying for You
- I Am Satisfied
- If the Saviour Journey with Me
- I Know That My Redeemer Liveth
- I Love Thy Kingdom
- I Love To Tell the Story
- I Need Thee Every Hour
- In the Cross of Christ I Glory
- I Want to Go There
- I Will Sing the Wondrous Story
- Jesus Lover of My Soul
- Jesus Saves
- Jesus, Saviour, Pilot Me
- Jesus, Unerring Pilot
- Keep Me Thine
- Keep Your Heart Singing
- Labor On
- Lead, Kindly Light
- Leaning on the Everlasting Arms
- Let Jesus Come Into Your Heart
- Life Through the Crucified One
- Light of My Life
- Loyalty to Christ in All Things
- Making a Blessing Today
- More Holy, Would I Be
- More Love to Thee
- Must Jesus Bear the Cross Alone
- My Faith Looks Up to Thee
- My Saviour First of All
- Nearer My God to Thee
- Never Alone
- Never Will I Cease to Love
- No, Not One
- One Blessed Hour With Jesus
- One More Day's Work for Jesus
- Onward, Christian Soldiers
- Our Burden Bearer
- Precious Name
- Rescue the Perishing
- Rock of Ages
- Safe in the Arms of Jesus
- Saviour Thy Dying Love
- Say, Yes to the Spirit
- Show Pity, Lord
- Some Day the Silver Cord Will Break
- Some Sweet Day By and By
- Stand Up! Stand Up for Jesus
- Sunlight
- Sweet Hour of Prayer
- Sweet Peace, the Gift of God's Love
- Take My Life and Let It Be
- Tell Me the Old, Old Story
- The Best Friend is Jesus
- The Comforter Has Come
- The Hour of Prayer
- The Hour We Spend With Jesus
- The Mother's Goodby
- The Palace Gate of Prayer
- There is Peace
- There is Power in the Blood
- 'Tis the Blessed Hour of Prayer
- To the Work
- Tread Softly
- Trust and Obey
- Turned Away from the Beautiful Gate
- What a Friend We Have in Jesus
- When Love Shines In
- When the Roll is Called Up
- Wonder
- Will You Come to the Cross?
- You May Have the Joybells!

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early ministry. At one time he was missionary of Long Run Association and later pastor in the state of Indiana. After this he became pastor of Rocky Ford church, Casey county, and resided there until death. From his late home he travelled many miles holding meetings and serving churches. He was a truly consecrated man, and many fruits were added to his ministry. He has been an invalid for several years, and wholly unable to preach for nearly a year. He leaves a wife and three children. The writer preached his funeral at Rocky Ford church, June 22, 1905.

T. H. COLEMAN.

We are not to seek to do God's part, and we are not to expect Him to do ours. It is ours to work the ship, but not to raise the wind. Ours is the praying, the worshipping, the waiting, the buttonholing and the shepherding of the wandering. Let us remem-

ber that we are employed in service in which all is found. Is it not glorious to look each other in the face, clasp each other by the hand, and say, "We are God's fellow-workers?" Let this truth possess us, and then there will be no room for doubt and despondency. We are God's free men. What may not happen if this be realized? What can daunt those who are allied with omnipotence, and know it? There be few perhaps who know more than I do, said Mr. Spurgeon, that the hill difficulty has not yet become unknown. Yet none know better than I also how God shares difficulties with us.—T. Spurgeon.

The desires of the Christian in this world should be moderate.

His needs are not, are should not, be many. They should be limited to, or qualified by, a temporary residence upon the earth. Regard should primarily be had to the heavenly inheritance. The Christian's main estate is above, not below. He is passing onward and upward. He should subdue all avaricious, grasping and hoarding propensities. He is to let "moderation" rule in all things. With Paradise in view, he can afford to wait, and to rest content with what will answer his necessities, as he passes on to his celestial possession.

Men are always wanting to do some great thing. Let them overcome themselves, for that is the greatest conquest.—Henry Drummond.

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**Items of Interest**  
News the World Over

Secretary John Hay died at his home in Newbury, N. H., at 12:25, July 1st. He came back from Europe greatly benefited by his trip, in fact, he thought his health entirely restored. On Sunday he had a chill, but his physicians did not think his case serious, and he had been much better and free from pain on Friday. He was sleeping quietly till a few minutes before 12 o'clock when he called the nurse. He was breathing with difficulty and died in a few moments. He was born in Salem, Ind., in 1838. He served as President Lincoln's private secretary, and wrote a life of Lincoln which brought him into notice. President McKinley made him Secretary of State.

The sailors on board the Russian battleship Kniaz Potemkine in the Black Sea mutined, killed their officers and raised the red flag of the anarchists. They bombarded Odessa and destroyed nine Russian merchant ships in the harbor. But when Admiral Kruger with his squadron reached the scene of action and signalled, "Yield or be sunk," they pulled down the red flag and surrendered. The rioting of the anarchists in Cronstadt and Warsaw has been suppressed.

Chief Engineer Wallace, who has been in charge in Panama for two years, has resigned. His reason was that he could not stand the bossing and meddling with every little thing to which he was subjected by Secretary Taft and his underlings in Washington City. Whereupon Secretary Taft gave him a sharp scolding and appointed Mr. Stevens of Chicago, in his stead. And Senator Morgan smiles again. Mr. Stevens is now in the Philippines.

The continuation of the yellow fever in the canal zone at Panama has caused a great exodus of Americans. All efforts to stamp it out have failed. Now there is an outbreak of a more deadly disease—the bubonic plague. However that has not acquired such a foothold as to preclude a strong probability it may be checked before it has done much injury. Meanwhile there is a great difference of opinion as to whether the canal should be a sea-level one. Many engineers declare a sea-level canal impossible; others say it must be so dug. And Senator Morgan smiles.

The Hereros in Africa, under Chief Merengo, have again won a victory over a German force. They attacked and utterly defeated the Germans at Amosa, German Southwest Africa. The losses are reported to have been heavy and Merengo carried away the German ammunition and supplies. As Germany invaded the country of these brave negroes without the slightest provocation, all who love justice will rejoice if the Hereros drive out the invaders and maintain the independence of their country.

There was a serious naval disaster near Copenhagen, Denmark. The British steamer Ancona rammed and sunk the Danish training ship on which the naval cadets were. The cadets were in their bunks, the steamer sank in a minute and a half and 22 cadets were drowned. The Ancona's bow crashed

seven feet into the side of the training ship, bringing down the latter's mast and rigging, and this prevented many of the cadets from reaching the deck.

General Linevitch, commanding the Russian land forces, has made his report to the government of the naval battle. He says the Japanese fire was very accurate. They picked first one Russian warship and made it a target for all their guns. The warships first attacked turned turtle and went down with all on board. It is a way these big modern ironclads have of doing.

**A STATEMENT.**

As chairman of the State Board of the General Association, and in view of the following published in the "Baptist Argus" of June 29th, I desire to make a statement that the condition of things may be better understood by all parties. The "Argus" says:—

"We are not sure what is best, but one thing may be looked for, if this aggressive opposition is continued against the work of our Foreign and Home Boards, our women's societies and our mission schools, that our State Board would find itself out of harmony with the friends of all these other enterprises."

In the State Board there is no opposition to the work of the Foreign and Home Boards, to women's societies or schools. Our Board and our Secretary seek as earnestly to represent the great work of Foreign and Home Missions as State Missions. The thing we have objected to, still do, and will continue to object to is the collecting of money in the name of State Missions and then disbursing these funds for other objects.

No one would think of collecting money for Foreign and Home Missions and then disbursing the same for any object, certainly not for objects not fostered by these Boards. As the Foreign and Home Boards are entrusted with the disbursement of funds collected for their work, so the State Board can be trusted to do the work assigned to it by the General Association.

1. The State Board cannot engage in school work but only in mission work, that is the preaching of the Gospel in the destitute parts of the state. The State Board can and will as heretofore send to schools all monies designated for such purposes by the donors.

2. Sometimes the Central Committee solicits money for State Missions and then sends that so collected to the Mountain Schools. Let them solicit and send all the money they can to these schools, but not that which is collected for State Missions, as this would not be just or fair.

3. Let all parties observe this distinction and act upon it and no difficulties or misunderstandings will arise. The Board and the Corresponding Secretary are favorable to the W. M. Societies and the Mountain Schools, but wish all to work keeping this distinction in view.

4. It has been reported and believed by some that the Corresponding Secretary is anxious to have all monies go through his hands because he receives a commission on all such besides a stated salary. This is a mistake. Our Corresponding Secretary receives a stated salary and nothing more, however much he may collect.

The above statement is sanctioned by the State Board.

J. M. WEAVER.

For Feeble Children

**HORSFORD'S ACID PHOSPHATE**  
A pleasant-tasting, effective tonic for sickly, fretful or feeble children with weak digestion.

**CONCEPTS AND CONSECRATION.**

BY THE REV. HENRY J. SCHOLL.

By faith in thee we live.  
By faith in thee we stand.  
By thee we vanquish sin and death.

And gain the heavenly land.  
Varying beliefs concerning God, sincerely cherished, will account for religions false and religions true; religions that are cruel, and religions that are beneficent. The feticid worshiper in darksome Africa; the Alaskan adorer of totem poles; the mother who, as an act of devotion, flung her babe to crocodiles of the Ganges; and parents who consigned their offspring to the burning bosom of superheated Molochs; all these are chargeable with false forms and objects of worship, because their thoughts of God were inaccurate, or incomplete.

The man in our own century, and community, who sincerely thinks God is satisfied with average morality, and does not demand of all who enter the kingdom regeneration and repentance; this man you will ordinarily find outside of church connection, and quite often outside the ranks of church attendants. This man thinks he has no real need of what the church stands for; and he is inclined to act accordingly.

The man who thinks he can get along well enough, in this life without God's assistance and guidance, is prone to act as he thinks. On the other hand, correct conceptions about his personal needs, conceptions based on the studious searching of Scripture, carry with them the appropriate conception of God. He can then say confidently and helpfully: I am lost, and need a Guide; I am sin-sick, and need a Physician; I am a slave to sin, and need a Redeemer; I am tempted, and need a Helper; I am a servant, and need a Master; I am a child of God, and need a Father's care.

The man who has studied the Scriptures earnestly, and has thus come to right conceptions concerning self, sin, and salvation; this man is minded to come seasonably, trustfully and in self-surrender to Christ Jesus the Lord. Such a man has come to the conviction that salvation is needed by all, that self-salvation is impossible, that Jesus Christ is the only competent Saviour of lost humanity; and that his condition of salvation is "faith that worketh by love." Having come to this multiple conviction, he is ready to say with Paul: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified." — Christian Work.

Dr. J. B. Moody becomes Professor of Theology in the Hall-Moody Institute at Martin, Tenn. We congratulate all parties.

The foremost and noblest ground on which people can live is truth; the real with the real; a ground on which nothing is assumed. Emerson.

**THE MARKETS.**

**LIVE STOCK.**  
Report for week ending July 1.

Extra good export steers	5 40a 5 60
Light shipping steers	5 00a 5 25
Choice butcher steers	4 75a 5 25
Fair to good butch steers	4 25a 4 75

**To Show Good Faith.**

Owing to the recent general clamor made against medicines containing large quantities of alcohol, Doctor Pierce has decided to prove to the public that his "Favorite Prescription" for the diseases and weaknesses of women is not a patent medicine in the full acceptance of that term. Hereafter the ingredients of his "Favorite Prescription" will be printed on the wrapper of every bottle that leaves the laboratory.

**YOU CAN TRUST**

A medicine that has been deservedly popular for over a third of a century—that has cured thousands of women of those diseases peculiar to the sex—and in which the manufacturer has sufficient confidence in the sterling merit of the medicine to give to the public a full knowledge of its ingredients.

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Keeps women looking young by keeping disease away from those marvelously delicate organs which distinguish the female sex. It quiets the nerves, and stops those bearing-down sensations. It fits the wife for the task of child-bearing, making the period of gestation one of comfort, shortening labor and making it almost painless. It fortifies the whole system, so that recovery after confinement is quick, and there are no dangerous after-effects. The babe of the woman who takes "Favorite Prescription" is sure to be healthier than the babe of the mother who does not take it.

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Good to extra stock steers	3 25a 3 60		
Com. to med. stock steers	2 75a 3 00		
Good to choice stock half	2 50a 3 00		
Com. to med stock heifers	2 25a 2 50		
Plain light mixed steers	1 75a 2 25		
Med. to good milk cows	25 00a 30 00		
Plain to com. milk cows	18 00a 20 00		
Good to choice hogona hogs	2 50a 3 00		
Med to good hogs	2 00a 2 50		
Choice veal calves	5 25a 5 75		
Com to med calves	3 50a 4 50		
Choice to fancy milk cows	35 00a 40 00		

**HOOGS.**

Choice pack and butch	5 40
Medium packers	5 40
Choice light ship	5 35
Choice pigs	5 15
Good pigs	4 75a 5 15
Light pigs	4 50a 4 75
Roughs	4 00a 4 80

**SHEEP**

Good to ex. ship. sheep	3 50a 4 00
Fair to good	2 75a 3 25
Common to medium	2 00a 2 50
Wethers	1 00a 1 50
Extra shipping lambs	7 25
Best butcher lambs	5 50a 5 75

**REJECTIONS.**  
Rejections this week, 1905, 568; 1904, 269; 1903, 399.  
Percentage of rejections to auction sales, 1905, 22; 1904, 22; 1903, 29.  
Rejections Jan. 1 to date, 1905, 11,772; 1904, 8,438; 1903, 11,908.

**RECEIPTS.**  
Receipts this week, 1905, 2,028; 1904, 2,084; 1903, 1,481.  
Receipts Jan. 1 to date, 1905, 60,831; 1904, 53,841; 1903, 51,817.